

C O P Y

COMITE PROTESTANT DES AMITIÉS FRANÇAISES A L'ÉTRANGER

47 Rue de Clichy, Paris

February 13th, 1936

Rev. Samuel McCrea CAVERT
General Secretary
Federal Council of the Churches of Christ
105 East 22nd Street, NEW YORK

Dear Dr. Cavert,

This is to introduce our brother Mr. Sadook the MAR SHIMUN to you and to the Federal Council of the Churches.

Mr. Sadook de MAR SHIMUN comes to America with the support of Pasteur Paul BERRON, General Secretary of our "Action Chrétienne en Orient", a missionary and medical work in Syria.

He is a leader among the Assyrian Christians from Irak, who have found refuge in Syria under French mandate. The League of Nations has given every evidence of interest in the plight of these tribes, which are remaining true to one of the most ancient forms of Christianity.

I avail of the opportunity to send you through our friend my kindest greetings,

Yours faithfully,

(sigd) A MONOD

C O P Y

Action Chretienne en Orient
Oeuvres de secours pour les Armeniens et Assyriens
en SYRIE et en France

Directeur: P. Berron, pasteur

7 Rue du General Offenstein
Strasbourg-Meinau (France)

February 11th, 1936

To whom it may concern

The bearer of this letter, Mr. Sadook ~~de~~ Mar Shimun, is a member of the Assyrian-Nestorian nation and Church whose sufferings and persecutions, of which some took place not later than August 1933, are surely known to you.

Our Missionary Society has been asked to care for the Assyrians that are being transferred from Iraq to Syria, as we are already doing for the Armenian refugees in Syria and France, and for a group of Assyrians in the Lebanon. But we can only assume that new task if new funds can be raised.

Mr. Sadook de Mar Shimun is coming to the United States in order to plead the Assyrian cause before the Churches there and to win their help if possible. He is a very honorable man and Christian; we have known him nearly for quite a long time and have full confidence in him. We hope that we may later on entrust him with a school-work and religious work among his fellow-countrymen in Syria.

In order to avoid any possible misunderstanding, Mr. Sadook de Mar Shimun prefers not to take himself the sums that may be raised for his compatriots; these should be centralised through some well-known personality and forwarded to us, or to our missionaries in Syria, through the intermediary of that person.

For Action Chretienne en Orient
The director:

(sgd) P. BERRON
pastor

For Comite des Amities Francaises

The General Secretary
(sgd) A. MOHOD
Pastor

Dr. Speer:

I made copies of Pastor Berron's letter just in case you wish to pass same on to Dr. Nicol and Dr. Keller.

S. C. Bidwell

U. 13. 2001

Action Chrétienne en Orient

Œuvre de secours et d'évangélisation parmi les
réfugiés arméniens en SYRIE et en FRANCE

Œuvre missionnaire parmi les Musulmans

Compte de chèques postaux: 135.36 STRASBOURG

Directeur: P. BERRON, pasteur
7, Rue du Général Offenstein, STRASBOURG-Meinau

Téléphone 96.90

Strasbourg-Meinau,
September 14, 1936.

Mr. Robert E. Speer
The Board of Foreign Missions
156 Fifth Avenue
NEW YORK

Dear Sir,

The letter addressed to Mr. de Mar Shimun, which you sent back, came at hand; many thanks. - Sadook de Mar Shimun is living at his brother's, in Chicago (Apt. 8, 229 W. North Avenue, Chicago III). I do n't know what his future will be. I do not think he will be permitted to return to Syria, as this door has been closed upon the Assyrians.

It is a really distressing question. As I heard through Professor Dr. Keller and through Mr. Johnson, director of the Nansen Office, in Geneva also they do not know what to do.

Concerning the Assyrians who are settled on the Khabour, I visited these new villages during my last trip to Syria, but we have no special plans concerning a work among them. I do not even know if they will be allowed to stay, the Arab nationalists being very strongly opposed to their presence in Syria.

On the other hand we hope to open a missionary station at Hassetche, on the Khabour, before the end of the year, not far from these Assyrian villages. We shall see if there will be an opportunity of looking after them.

For the moment we are doing our best to lift the Assyrian group (Nestorians) in Zahle in the Lebanon, materially, but more than that, morally. It is very necessary to bring back to a life of work some of their leaders who up to now have lived upon the collections they have been raising. It is a last effort that we are trying, in agreement with the French Haut-Commissariat in Beyrouth.

It is a very troubled situation, in Syria as elsewhere. - I am leaving to-morrow morning for the Netherlands where an extraordinary meeting of the Council of Continental Missions is taking place, in which the great missionary problems are being dealt with.

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During my last trip to *Syria* I had the pleasure of getting into nearer touch with your missionaries in Syria, specially with Mr. Nicol, Mr. Greenslade and Mr. Erdman. I was very glad of it.

Sir, With respectful regards I remain, dear
very sincerely yours

P. Benson

COPY

Strasbourg-Meinau,
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Mr. Lamsa called -
Arlington Hotel - N.Y.
Mr. de Mar Shimon, time
has expired and only
about 5 days before
leaves and as no
passage money
available and
afraid will have
to be deported.

Neil

R. E. Speer

FEB 7 - 1938

THE EVANGELICAL LUTHERAN SEMINARY
COLUMBUS, OHIO

JS

Ans. _____

P. H. BUEHRING, D.D., DEAN
2321 E. MAIN STREET

February 5, 1938

Rev. Robert E. Speer, D. D.
156 Fifth Avenue
New York, N. Y.

Dear doctor Speer:-

You will probably not remember me, but I recall with pleasure meeting you a few years ago on our campus, and again at one of the annual meetings of the Foreign Missions Conference of North America.

May I impose on your time and good will by asking a favor of you? We have among our seminarians here this year as a "special student" an Assyrian, Mr. Sadook de Mar Shimun. He was admitted last fall on the recommendation of the President of the Illinois District of our American Lutheran Church, the Rev. M. E. E. Doermann, who had made Mr. de Mar Shimun's acquaintance in Chicago and also knows some of his friends and fellow-nationals there. The latter have supplied Mr. de Mar Shimun with sufficient funds to pay all his bills for the first semester, but they seem to find it difficult to continue meeting the entire cost of his education. He himself has no financial resources whatever, so far as I know.

Now, to assist him in raising at least some funds himself, I have thought of trying to secure some speaking appointments for him in local churches and perhaps also in neighboring cities. He speaks English fairly well and has a most interesting story to tell. However, I know nothing of his background except what he has told me himself, and having had some rather discouraging experiences with other Assyrians in the past I hesitate somewhat to assume the responsibility of introducing him to our local pastors and churches and soliciting their aid in his behalf.

The other day he told me that the Presbyterian Board of Foreign Missions has a file under his name; that he has had some correspondence with your Board and in fact called on you personally while in New York; that he, as well as his mother, attended one of your mission colleges (in Urmia, I

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P. H. BUEHRING, D.D., DEAN
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believe); and if I am not mistaken he is under the impression that your Board was willing to send him out to his native people as a member of your mission staff.

The purpose of this letter is to check up on this information. Would you be kind enough to tell me whether these statements are true? Do you know the man personally? Have any of your missionaries ever submitted any report concerning him or in any way recommended him? Do your files contain anything about his past activities that I ought to know in order to decide whether or not I should assume any responsibility for him?

He appears to be a man of fine intelligence, devout Christian character, and very studious habits. He rooms in our Divinity Hall and has made a fine impression upon our student body thus far.

Thanking you in advance for your trouble and assuring you that any information you can give me, whether favorable or unfavorable, will be highly appreciated and treated as confidential as you may desire, I remain,

Sincerely yours,

P. H. Buehring.

R. E. Spear

MAR 27 1936

Sadook de Man Shimon
315 W. 94th Street
N. York. 26th March 1936.

Rev. Dr. Robert E. Spear.
15th, 2nd Avenue
New York.

Very dear Sir.

I am going now to Philadelphia
Pennsylvania I shall be very grateful if
you may very kindly address my
letter care of Dr. P. E. Howard, 32nd
North 13th Street Philadelphia

I shall stay there waiting
for your favourable reply & I
hope that for the love of our Lord
Christ who suffered death for uniting
all the human world into one holy
Christian family, you will not
hesitate in doing your best to meet
with my appeal for revival of the
most ancient Assyrian Christian
Community who are suffering massacre
& shame for the sake of the Lord

suffered & died for us.

I am still firm in my
faith - that I shall not return
back to my compatriots, without
some voucher which will
uphold this Christian faith - and
show their angelic evidence
(in which your ~~name~~ name has
undergone for many years) in that
land of the living - world.

With all honour & love

I remain

dear Sir,

Very respectfully & sincerely
yours

in Bonds of Calvary
Sadook de Mar Shimau

COMITÉ PROTESTANT Des AMITIÉS FRANÇAISES A L'ÉTRANGER

47, Rue de Clichy -- Paris (9)

Paris, March 19th, 1936.

The Rev. Robert S. SPEER, D.D.,
Board of Foreign Missions of the
Presbyterian Church in the U.S.A.
156, Fifth Avenue, NEW-YORK

Dear Dr. Speer,

With reference to your letter of March 11th, concerning Mr. Sadoök de MAR SHIMUN, who has been introduced to you by a letter from Rev. Paul BERRON, I am glad to day that the latter is in every way our best authority concerning general work and problems of the present time in Syria under French mandate.

Pastor BERRON was already responsible for a missionary and medical work, mostly among the Armenians in Syria, before the war, with the support of Christians in Germany, Switzerland, Holland and the Scandinavian countries. When Syria was put under French mandate, as well as Palestine under British mandate, he found support in French-speaking France. He had further to cope with the distressing case of all the Armenians who had been driven out of Cilicia by the Turks, while the French forces themselves had to put an end to their occupation under treaty of that land. French Syria became the only refuge for Armenians, and Palestine for Jews, with the ensuing economic and political difficulties, these overflowing refugees becoming obnoxious to the natives of Arabic language and religion. Threatened slaughters in the hands of these Turks and Arabs were barely prevented in Syria, and actually happened in Palestine.

In addition to this, Assyrian Christians in the Mosul region of Irak, when the British mandate came to an end, were slaughtered by half-regular forces, and found their only refuge in Syria under French mandate. Additional burden and entanglements to our authorities, confronted with nationalist claims fostered from Cairo and Damascus. The League of Nations became interested in the case of these Assyrians, but, it seems, with little avail.

Mr. Sadook de MA^R SHIMUN, who is a cultured man, is well qualified to speak on behalf of his fellow refugees. Mr. BERRON knows better than anyone else how to discriminate between reliable Armenians or Assyrians and the others. We possess here an official black-list of so-called Assyrian priests. In one of his letters to me, Mr. BERRON wrote:

"I have been following up that man for nearly a year; I can testify that he is perhaps the best representative of the Assyrian nation whom I ever met. He is cultured, earnest; his intellectual and moral standing is obvious. He would be a useful and sage factor among the Assyrians".

He is a teacher; he has a family; his wife and two children. His personal tragedy is that, on account of a slight infringement of measures tending to segregate the Assyrian refugees, he is not presently allowed to remain in Syria and to join his wife and children.

If it were not for the recent troubles in that country, we believe that we could have obtained amnesty for him; the only way he has is to make himself helpful to his own people in France and other friendly countries. I have been means of introducing him in London to Dr. GARVIE, who asked a fuller statement on that man. He has been pleased with him; his knowledge of English makes him serviceable in English-speaking countries. Our Christian friends there have ever been willing to take their share of the heavy responsibilities of the French Protestants in our Colonies and countries under French mandate.

You may know that in addition to the "Action Chrétienne en Orient" we are maintaining in Beyrouth a very important educational and medical work: "Oeuvres Protestantes Francaises de Syrie et du Liban".

Very cordially yours,

Sgd A. Monod

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Kenneth MacLennan

TELEGRAMS: "ANCOMISSO, KNIGHTS, LONDON"
CABLEGRAMS: "ANCOMISSO, LONDON"

CODES:—
MISSIONS
CHINA INLAND MISSION

TELEPHONE: SLOANE 9030

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EDINBURGH HOUSE

2 EATON GATE, LONDON, S.W.1

(Two minutes from Sloane Square Station)

ETB.

19th March 1936

The Rev. Robert E. Speer, D.D.,
156 Fifth Avenue,
NEW YORK.

My dear Speer,

I have received your letter of March 11th, enclosing copy of letter you have sent to the Archbishop of Canterbury concerning Mr Sadook Shimun's efforts on behalf of the Assyrian refugees from Irak to N.E. Syria.

We have no information of any kind about Mr Sadook Shimun or his Mission; but I am forwarding the correspondence to Paton, who will be passing through the Near East at the end of the month and who is meeting a representative group in Cairo, in the hope that he may come across someone who can give him some information on the subject.

I should imagine that if the Archbishop knows nothing about Mr Sadook Shimun's work, you would be wise not to accept any responsibilities on his behalf.

With all kind regards,

Yours sincerely,

Kenneth MacLennan

Mr. Spurr -

a glimpse of
that ~~spread~~ ^{of}
settlement

MAR 28 1936

under the
French -

ANS.

I knew his father
in Salinas where
he was one of the
McDowell's pastors.
End.

David N Thomas 5

Tel. Omran Hassitcha
February 22nd, 1936.

My dear and respected father in Christ,
In commencing to read my letter, you may be
astonished to know the writer, and therefore
I am obliged to introduce myself to you before the
conclusion. My name is David son of rabi Nersan
Thomas; you may remember my father so well;
when we were in a village of Sulamas Persia in
1317. My father had a strong faith of friendship in
you. You liked my father mostly dear. Here I
shall briefly state something about my Dad, you
might have heard that he left this world during
our exodus from Urmia Persia in 1918. I was
quite a child by then, but under the expert care
and efforts of my mother, I was trained and
taught, and so I got my education as you can
see, I were able at a time and served at various
firms while I was in Iraq; and earned a good
deal of money with which I had bought furniture
and house hold contents; I had also ^{a number} of sheep and
I had plenty books, most of them very costly, but
alas, you might have heard about the awful and
dreadful incident ^{of 1933} which took place between
us Assyrians and the government of Iraq. Our

home was in a village of Dohuk district of Mosul, (but fortunately I was not there by the time; at that time I was in I. P. C. 151 in Kirkuk town, and my mother had come there to see me after I had an illness.) So, I with my mother escaped in Kirkuk, and the whole property I had was robbed by the Kurds in that village and also some men in addition were killed; so, the whole of that district was robbed that is to say all Assyrian villages were ruined, robbed, and their inhabitants massacred. Only few individuals escaped in each village those whom their life are long such as women and children; even these panic-stricken. I had an sister in that village that was also handed to me while I was in Iraq; she had four children; and I shared what ever I did save from my salary ~~in that firm~~ to support her and children too, and she stayed with me till November 1934, where some of the families were brought here by that time. In the Spring of 1935 my name also was registered and by the month of September we were ordered and called up for the transportation. So, I have left Iraq leaving behind many of my good and valuable belongings with a great number of books, sacred, historical, and educational; all of which went into the hands of the Muslims. I only moan and sigh for my books fell in the hands of barbarians heathen; while in Iraq I had served medical line in many places, and I had few certificates remaining with me of medical service; but here had no value at present, because we are not yet supplied with jobs. We thank heartily the gigantic and kind government of France, that looks and cares for us peacefully. She really gives us our daily bread, and we can manage economically with bread and sugar only, but we have no complaint in regards to the lack of our rations, we are ^{quite} contented with it; and we thank heartily and highly the League of Nations with the Republic of France that they have afforded us help in time of our need.

As regards our condition here we are situated on the banks of Khaboor a known river in history which comes from two sources from the borders of Turkey. We are to the Northern side of Syria; and already we have here about six thousand souls, about 30 thousand more ^{are} expected by this year from Iraq.

Being my first letter to you and not knowing what to write about it will have to be very brief, maybe if you write to me I shall write you more in regards to our conditions etc.

My mother asks me to write to you if you can kindly remember her with a small favour only for her dress, she is ~~in~~ advanced by her age and bless you. She encouraged me to write this.

I had taken your address from Mr R. C. Cumberland since long ago, and I don't know whether you still retain that or you have changed it. Please accept mother's regards and mine and give them also to all of best you know.

Yours very sincerely & your servant
Your son in Christ.

David N. Thomas

My address is as follows

David N. Thomas.
Tel- Omran
Hassitcha
Syria.

R. E. Speer

15 Murray Place, Princeton N.J.

March 14th, 1936

Robert E. Speer D.D.
156 Fifth Ave. New York
New York.

My dear Rob.

Your letter of inquiry regarding Mr. Sadook Shimon was forwarded to me at Germantown by Special Delivery and this is the first chance to reply to the same. I knew the man referred to as Sadook Shimon and he was in our school in Urumia, I also knew his Father Deacon Yohanan of the Patriarcjate family and his mother Jerusha, note the spelling, who was a graduate of Fiske Seminary.

On my first tour to the mountains many years ago Joe Cochran and I were the guests of his father and mother in their home in Dizen a deep valley not far from Kodchanis,

Of course many years have elapsed since then so I had lost all track of the man and have no idea where he has been or what he has been doing.

So cannot say more than what I have as to his trustworthiness or the reliability of the Action Chetienne en Orient with which he appears connected.

P. Betton pastor the Director for the Society gives him a good recommendation and has known him more recently than I have.

I doubt whether he has connection with the Patriarch or his sister Surma Khanu. In fact would have a better opinion of him if he did not, as they are very apt to want a lion share of what ever he raises for the work.

I think it very wise that what ever funds are raised go to the Society and not to him personally.

I wonder in this connection whether our workers in Iraq will move with their flocks to their new home in Chab, and if so of course they will be under the care of our Board as at present. I am interested to learn that a society has been organized to see to the spiritual needs of the Assyrians.

Trusting that this meager information may answer your questions and with much love.

Always affectionately yours.

And Lo an

P.S. assuming that our preachers go with their flocks to the new home in Syria I do not think it necessary to have an appeal made to our churches for his support

S. D. M. Shimun.
Representative of the
Christian Action in the East.

Head Office; Strasbourg - France.

S. D. M. Shimun.
Representative of the
Christian Action in the East.

Head Office; Strasbourg - France.

March 11, 1936
(Dict. Mar. 10)

The Archbishop of Canterbury,
Lambeth Palace,
London, E. C., England.

Your Grace:

We have had a call from Mr. Sadook Shimun whose card states that he is a "representative of the Christian Action in the East, with head office at Strasbourg, France." He has brought with him letters of introduction from the Rev. A. Monod of France and the Rev. P. Berron of Strasbourg, of which I enclose copies herewith. The purpose of his visit, as these letters indicate, is to solicit funds for religious work among the Assyrian refugees who have been removed from Iraq to northern Syria. Because of your relation to the Assyrian Christians through the Archbishop of Canterbury's Mission in the years past, I venture to inquire whether you know anything of Mr. Sadook and of his Mission and whether he and it have your approval.

Mr. Berron in his letter states that his society "has been asked to care for the Assyrians that are being transferred from Iraq to Syria." Do you know by whom this request was made?

Mr. Sadook describes himself as belonging to the household of the Patriarch, but we have not learned that he is representing either Mar Shimun or Surma Khanim or that he has credentials from either of them.

We shall be grateful for any word of counsel from you.

Very faithfully yours,

RES:AMW

C O P Y

Action Chretienne en Orient
Oeuvres de secours pour les Armeniens et Assyriens
en SYRIE et en France

Directeur: P. Berron, pasteur

7 Rue du General Offenstein
Strasbourg-Meinau (France)

February 11th, 1936

To whom it may concern

The bearer of this letter, Mr. Sadook the Mar Shimun, is a member of the Assyrian-Nestorian nation and Church whose sufferings and persecutions, of which some took place not later than August 1933, are surely known to you.

Our Missionary Society has been asked to care for the Assyrians that are being transferred from Iraq to Syria, as we are already doing for the Armenian refugees in Syria and France, and for a group of Assyrians in the Lebanon. But we can only assume that new task if new funds can be raised.

Mr. Sadook ^{the} de Mar Shimun is coming to the United States in order to plead the Assyrian cause before the Churches there and to win their help if possible. He is a very honorable man and Christian; we have known him nearly for quite a long time and have full confidence in him. We hope that we may later on entrust him with a school-work and religious work among his fellow-countrymen in Syria.

In order to avoid any possible misunderstanding, Mr. Sadook ^{the} de Mar Shimun prefers not to take himself the sums that may be raised for his compatriots; these should be centralized through some well-known personality and forwarded to us, or to our missionaries in Syria, through the intermediary of that person.

For Action Chretienne en Orient
The director:

(sgd) P. BERRON
pastor

For Comite des Amities Francaises

The General Secretary
(sgd) A. MONOD
Pastor

C O P Y

COMITE PROTESTANT DES AMITIES FRANCAISES A L'ETRANGER

47 Rue de Clichy, Paris

February 13th, 1936

Rev. Samuel McCrea CAVERT
General Secretary
Federal Council of the Churches of Christ
105 East 22nd Street NEW YORK

Dear Dr. Cavert,

This is to introduce our brother Mr. Sadook ^{the} ~~de~~ MAR SHIMUN to you and to the Federal Council of the Churches.

Mr. Sadook de MAR SHIMUN comes to America with the support of Pasteur Paul BERRON, General Secretary of our "Action Chretienne en Orient", a missionary and medical work in Syria.

He is a leader among the Assyrian Christians from Irak, who have found refuge in Syria under French mandate. The League of Nations has given every evidence of interest in the plight of these tribes, which are remaining true to one of the most ancient forms of Christianity.

I avail of the opportunity to send you through our friend my kindest greetings,

Yours faithfully

(sigd) A MONOD

Robert Bond

1 Central Blvd

Wilmington, North Carolina

Dir. of Nat. Guard

Keller

Director of Nat. Guard

315 N 94th St

Barclay Acheson

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EDWIN M BULKLEY
TREASURER

2 WEST 46TH STREET
(FORMERLY 151 FIFTH AVENUE)
NEW YORK

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EXECUTIVE SECRETARY
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ASSOCIATE SECRETARIES
EDWARD C MILLER
ASSISTANT TREASURER



March 11, 1936

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

After writing you Tuesday Sadook Shimun called. From his conversation it is clear that he is expecting to raise money for evangelical-educational purposes. He is not working in harmony with the political leader of the Assyrian people, the head of the Nestorian Church, Mar Shimun, or his aunt. This is because his work, if successful, will draw people away from the old church.

Apparently he does not plan to do anything for the relief of suffering, nor will his plans aid the migration in any material way; although he may be tempted to give that impression when he is on the rostrum. I have no knowledge that would lead me to support or oppose his mission. However his purpose is not within the policy of the Near East Foundation, so we could not, with propriety, act as treasurer. It seems to me that if anyone in this country were to act in that capacity it should be the Presbyterian Board. You should control the policy and be protected from competition in this field, if an appeal is to be made for this purpose to American churches.

I will let you know later what Dr. Panfil writes, but I am passing this information on now because Sadook Shimun seems to be energetic and may move rapidly. From his own story I gather that he was an assistant to Dr. Panfil at his school in Mosul, and apparently he has in mind securing funds for a similar school with himself in charge.

Sincerely yours,

Barclay Acheson
Barclay Acheson
Executive Secretary

BA:S

P.S. It was Dr. Robert Lau who suggested that I write to Dr. Panfil.

BA

WHAT

**CAN YOU DO
ABOUT IT ?**

Tickets - OS & return

Sleeper - Rucknath to Delhi
by D.C.D
AD. J. to Rucknath

yokhanam.

jerusha

Friday at 12 o'clock

Cash

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

Received 10 months LAST year from churches,
Sunday schools, Women's and Young People's
Organizations \$1,216,480
Received 10 months THIS year 1,191,944

SHOWING A DECREASE (FEB. 1, 1936) OF . . \$ 24,536

which, if continued, will mean a decrease of \$40,000 for the year

NEAR EAST FOUNDATION

TMO

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TREASURER

R. E. Speer

2 WEST 46TH STREET

(FORMERLY 151 FIFTH AVENUE)

NEW YORK

MAR 10 1936

Ans. 3/11



EXECUTIVES

BARCLAY ACHESON
EXECUTIVE SECRETARYLAIRD W ARCHER
WILLIAM E DOUGHTY
ASSOCIATE SECRETARIESEDWARD C. MILLER
ASSISTANT TREASURER

March 9, 1936

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

I am unable to throw any light on the French Mission to the Assyrians and Armenians. My experience, like yours, does not inspire confidence. You know of course that the governments of Britain, France and Iraq are cooperating to transfer the Assyrians from Iraq to Syria. I understand that the League of Nations is supervising the job, and also that Bayard Dodge is on some kind of an administrative or cooperating committee.

Now that these men are here, I don't believe we can evade the responsibility of informing ourselves concerning them. I therefore would be glad to share in the expense if you would cable your representatives in Aleppo and find out about them.

Sincerely yours,

Barclay Acheson

Barclay Acheson
Executive Secretary

BA:S

P.S. Dr. Robert Lau of the Protestant Episcopal Church tells me that Mr. Sadook is probably known to Dr. John B. Panfil of Syracuse who is a friend of mine. I am writing Dr. Panfil today and as soon as I hear from him I will get in touch with you.

BA

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE GENERAL SECRETARY
105 EAST TWENTY-SECOND STREET
NEW YORK

March 3, 1936

Dr. Robert E. Speer
156 Fifth Avenue
New York

Dear Dr. Speer:

The bearer of this letter, Mr. Sadook Shimun, has come to me with a note of introduction from my good friend Rev. André Monod, the Executive Secretary of the French Protestant Federation. Mr. Shimun is anxious to secure financial assistance in this country for the carrying on of evangelistic work among the Assyrian Christians, and he regards this as especially timely in connection with the present transfer of the Assyrian people from Iraq to Assyria.

Knowing of your great interest in the Nestorians, and being informed by Dr. Warnshuis that you are the chairman of a little interdenominational committee which has been considering their problems, I have suggested to Mr. Shimun that the first thing which he should do is to talk with you.

With warm regards, I remain

Cordially yours,

Samuel McCrear Cavert

SAMUEL McCREA CAVERT
General Secretary

Strictly Personal Please. Address

3/1/36

R. E. Speer

H. R. Speer

Paul Youl,
Poste Restante,
Beirut (Lebanon.)

156 Fifth Ave.

New York City (U.S.A.)

16th July 1935.

FILED
1455

Prof. Dr. Adolf Keller,

Secretary-General for all Protestant Federations
of the World entirely.
Geneva,
Switzerland.

Your Grace,

My beloved father Keller. I have written you a few important letters regarding my entrance into France or Iraq, but unhappily I have so far received no reply.

I have received two letters, the one from the Chief of the cabinet of His Excellency Monsieur Edouard Herriot and the second from Monsieur Le President Maurice Sarraut who have been very kind in forwarding my letter to His Excellency the Minister of Interior for France for his sympathetic consideration.

I have received no reply either from you or from Nuri Faghs al Sa'id, the Foreign Minister, regarding granting me an Iraqi passport.

I quite remember writing you about a great sum of money which Mr. H. J. Schayine raised in England in the name of the Assyrian school which accommodates accounts for thirty Assyrian children only, and in the name of the refugees as well, but he paid all his debts which amounted to over 5 to 600 English pounds from the money raised, sending the remainder to his family and relatives and which he spends on his luxuries and pleasures. For the refugees, Mr Schayine has not sent a single penny.

The relatives of Mr. Schayine have asked me if I have written to you about him. I replied in the affirmative, and told them that I have mentioned a few things about him. For this reason, Malik Khalil has reached a settlement with Esha Warda (a Roman Catholic) and an enemy of Malik Khalil as you well know how they have been accusing each other.

Esha Warda has spread many false rumours against me and passed them to Malik Khalil and his son and he has transmitted an anonymous letter to the son of Malik Khalil in which there is a false but grave accusation which I do not like to mention. The reason for transmitting this letter is that because he promised to put an end to the friendship of Malik Khalil and myself, because I have been helping Malik Khalil with all his correspondence and because I was in his party. There is a great trouble about this letter and the authorities are blaming Esha Warda for creating the trouble among the community and for transmitting this

Registered and
Personal letter Please.

I am a Presbyterian and have studied in the American Missionary School in Sumria (Persia) 1916-1936

letter to the son of Malik Khalil and he was told that if he were a good man and a Deacon he would have destroyed this letter even if it was not himself the author of it instead of creating troubles among the people in Zahle'.

Both parties Orthodox and Roman Catholics have joined together and have made a report against me to the Government and I do not know what action the Government will take because I have stated in my report everything plainly and clearly and stated the reasons why they have raised against me and I am hoping that no attention will be Paid to their report.

Malik Khalil who shows himself as a Pastor and is unable to read his own language which he scarcely knows has a son by name Nathan a savage and gambler in the coffee shops and who is also begging with his father in this country in the name of the above mentioned school and the refugees, but keeping the money thus raised for themselves.

Malik Khalil has declared in the presence of the French Commander Desfarges, chief of the special service, of Baalbeck, Lebanon, that he is an Orthodox and not a Protestant. Not a single penny has been given for the refugees of Zahle' neither from the money raised by Eshu Malik Khalil known by you as Javaraud nor from the money raised by H.J. Schayine the son in law of Malik Khalil who are still frauding and deceiving throughout the world in the name of a school which accounts only about 30 Assyrian children as mentioned.

Malik Khalil, his brother Javar who is in Riga, his son Javaraud, his son Nathan and his son in law Schayine are for many years swindling in the name of this little school and since their childhood they have been swindling, frauding and deceiving the good hearted Christians and the Noble persons in the names of schools, Churches and the refugees. They have no professions or occupations and they are living luxuriously in the names of others all the time.

I am aware of about one thousand Swiss francs which have been handed over to Eshu Malik Khalil or Javaraud as known to you by the Office of Mr. H. Alexander, Ecole Biblique le Roc Colony, Geneva; about one thousand French francs by Miss C. de Witte from Utrecht which were sent directly to Malik Khalil and several hundreds of French francs from Dr. Paul Berron were also sent to Malik Khalil from Strasbourg. We have not received a single penny from all this money sent, not only myself but all the other refugees living in this country.

Malik Khalil shows himself as an Orthodox to the Orthodoxes, to Protestants as a Protestant and to the Nestorians as a Nestorian. Wife of Javaraud the sister of Malik Qambar is a Roman Catholic. Their son who died was baptised by Rev. Joseph Tufankji, representative of His Beatitude, Mar Emmanuel Patriarch of the Roman Catholics here in Beyrouth. For further information, you may please ask Rev. N.J. Hajjar Pastor in Zahle'. Bishop Niphon Saba of the Orthodox community Zahle' and from His Beatitude Mar Shimun the Patriarch of the Nestorians.

The wife of Javaraud is the daughter in-law of Malik Khalil. The above names are in the list of the Protestants.

Few bundles of clothes were sent by Dr. Paul Perron from France for the Nestorian refugees in 'Zahle'. These clothes were taken to Malik Khalil's house and during the night time his few relatives were called to his house. All good clothes were selected for themselves and in the morning the rest of the clothes were distributed to the other refugees.

I don't like to report against Malik Khalil but because he settled with his enemy Esha Warda who has been accusing Malik Khalil and his family seriously and I am obliged therefore to defend myself from the joint reports made against me.

Very nearly all the Assyrian Nation are against Khalil, his son and his son in law Schayine, especially against Schayine who has written several letters against His Beatitude Mar Shimun.

The Church and the civil authorities are aware of the fraudings of this Khalil's family since their own country and a few of them have the same Bolshevism spirit because they have lived in Russia for several years.

To prove that I am a real protestant, you may kindly refer to Rev. Edmond Lengerelu Lucien Rondeaux and to Buillon who have baptized our children in the French Reform Church of Toulouse on August 1927 and who have attended the burial celebrations of all the members of our family in Toulouse and Cagnac, Haute Garonne, France.

I hope that you will kindly consider this report and will put an end to these fraudings and swindlings of the names mentioned in this letter and you will kindly communicate the copy of this letter to all the representatives of the Protestant Federations throughout the world, please.

Hoping to hear your reply in this matter.

I have the honour to be,
Your grace's obedient servant.
Affectionate in Christ.

II
The original of this letter has been sent to Prof. Dr. Adolf Keller Secretary General, for all Protestant federations of the world entirely on 16 July 1935.

Paul
Please note that H. J. Schayine has been twice arrested, put in prison and expelled from this country by the order of H. E. the French H. Commission. This Schayine has deceived the Geneva Nansen Office too.

R. E. Speer

MAR 10 1936

W. A. Stoltefus

Ans. _____

1120 W/ Minnehaha Pkwy
Minneapolis, Minn
March 10 1936

Dr Robert E. Speer
156 Fifth Ave
New York City

Dear Dr. Speer,

In regard to the Action Cretienne en Orient, it does have a branch in Aleppo. Mr Barron and his wife have been there something over a year studying the Arabic language. His purpose when he came was to study Arabic and Kurdish and then go up to Kamushli or Hassecha near the Turkish border and there carry on evangelistic and with the help of a nurse medical work. Their purpose was to reach the Arabs there through the help of their Armenian evangelists.

Partially because of language difficulties and partially because they are more intense in their spiritual experiences I think, there has not been any very close association between them and the other missionary groups in Aleppo. They have been in the past chiefly concerned with Armenians. One of the ^{armenian} boys in our school who graduated last year was supported by them.

I am not able to say when their work first started in Aleppo but Miss Bull (pronounced bewle) was in Aleppo when we went there in 1927.

They seem to be generous with financial help, and we think are inclined to help in a great many cases where it is not seriously needed.

The Assyrians are I believe being granted permission to enter Syria and it is very likely that many of them are in near destitute circumstances. But whether the League of Nations through its own official representatives or some other body is assuming the responsibility or not, the Acion Cretienne would ^{act} ~~act~~, if it acted at all, independently.

I should not question Mr Berron's honesty or sincerity but one might question the economy and effectiveness of this kind of relief.

Very sincerely

W. A. Stoltefus
W.A. Stoltefus

R. E. Speer

MAR 19 1936

Ans. _____

1120 W. Minnehaha Pkwy
Minneapolis, Minn.
March 16 1936

Dr. Robert E, Speer
156 Fifth Ave
New York City

Dear Dr. Speer,

I have just received your letter of March 13 and the enclosed copy to Rev. Couve. I might add by way of supplement to my letter of last week that there were already a number of solicitors calling on American and other families for help for different Assyrian groups before we left Syria last summer. Two different one had come to our home. I don't remember their names any more but when I asked the second one about the first he said he knew him but advised me not to give any help through him.

Rev. Willoughby who has been in Mosul until this last summer wrote us in Aleppo early last summer that there would likely be some of the Protestant group coming into Syria later and that those from Mosul would have with them letters from him. We had met none of these at the time we left.

The winter quarter at the University is closing this week. I completed the last of my required written work last week and examinations are this week. I am planning to spend a few days with my mother in West Liberty during the week between the winter and spring quarters.

A few evenings ago Mrs Stoltzfus and I were at the Rev Vances of the Macalester church for dinner and there met Dr. and Mrs Speer of this city. He is arranging I believe for your appointments here and he said he would arrange some time at your convenience to have you come to our home.

We are looking forward to seeing you.

Very sincerely,



March 23, 1936

Mr. Sadook Shimun,
315 West 94th Street
New York City

Dear Sir:

Your letter of March 20th is just received and I write at once to say that I do not know of any such conference as you speak of in the postscript of your letter that has been planned to consider your appeal. I have not arranged any such conference and have not heard that any one else was doing so.

As you request I had a telephone message sent you today to this effect saying also that there was nothing further that I could say in the matter until we had answers from the letters which were written immediately after your first call.

You say in your letter that everything regarding your deputation rests with me, but I must hasten to disclaim any such responsibility. We had no word in advance of your coming and cannot be held responsible in any way for your mission. We have the deepest interest in the Assyrian people and the deepest sympathy with them as attested by the work of our missionaries in their behalf for one hundred years, but we do not have as yet adequate information to form a judgment as to the best method of further service.

Very sincerely yours,

RES:B

1183

Sadook de Mar Shimun
315 west 94th Street.
New-York, 20th March 1936.

Dr. Robert E. Speer.
156 Fifth Avenue.
New York.

Dear Sir,

After I left you this afternoon I had opportunity of an interview with Mr. Acheson. It seemed to me that now everything regarding my deputation is up to you. Therefore, through a Christian point of view I am taking the privileges of writing you and say that it is now one month since my landing at New-York and I have not been able as yet to receive a decided and favourable reply from you, and as during my long stay here I have been doing nothing but consuming from my own pocket. I am afraid that before

The end of the next week I will have no more money left even for my daily expense.

I believe you have been well & clearly assured with the kind of existence & work of the French Protestant Mission which I do officially represent before you the favourable American Christian leaders and also the documents which I possess from many Christian leaders of Europe, Americans & etc are quite sufficient to satisfy all concerned with my efficiency & character, therefore, I shall be ever grateful if you may kindly furnish me with a favourable reply which may put me a little on my feet and release me from my heavy mental and physical difficulties which no human being can bear unless through an ardent faith in our Blessed Saviour who has so kindly dropped me in such a Christian flourishing country in order to plead for our sufferings ^{people} and gain

and gain your practical sympathy with
with my oppressed compatriots who as
you already know are in an unbearable
destitution.

With highest gratitude and
Christian honour, in anticipation

I beg to remain
dear Sir,

Very respectfully and Sincerely
Yours

in Bond. of Calvary,
Lesotho de Mor Shunin

N. B.

I understood that a Committee is going to
meet under your Presidency in order to discuss
on my appeal. I shall be glad if you may very
kindly suggest my being ^{there} in order to explain fully
the work of the French Protestant Mission among
my compatriots in Lyric without communi-
-cation with the Patriarch Mor Shunin & etc.
And if you do not see it necessary, I shall be glad to

have another interview with you on Monday next
(the 23rd) in order to explain many other things
before the meeting of the above mentioned
Committee. My telephone No. Riverside 9-5945.
SHIMUN - Room No. 525. In case of my
absence, the telephone message can be
delivered to me on my return to my room,
if you may kindly give me a telephone call
stating what time of the day would be possible
to see you.

STICHTING MORGENLAND-ZENDING

ZENDINGS- EN ONDERSTEUNINGSARBEID ON-
DER CHRISTENEN EN MOHAMMEDANEN IN SYRIË

Gevestigd: **UTRECHT**

Nederlandsche Afdeeling der
ACTION CHRÉTIENNE EN ORIENT
STRAATSBURG (Elzas)

Zendingsdirector: **Dr. P. BERRON**
STRAATSBURG

HET HOOFDBESTUUR:

G. L. BARON VAN BOETZELAER, Bilthoven, Voorzitter.
Ds. W. A. HOEK, Amsterdam, Vice-Voorzitter.
Mr. M. P. Th. à Th. VAN DER HOOP
VAN SLOCHTEREN, Doorn, 1e Penningmeester.
CATO DE WITTE, Utrecht,
Secr. 2e Penningmeesteresse.
Postrekening 18757, Tel. No. 14595.
Bankrekening: Incasso-Bank, Utrecht.

UTRECHT, 17th April 1936.

W. BARENTZSTRAAT 103.

R. E. Speer

Ans.

Mr. R. E. Speer,
Director of the Board of Foreign Missions.

Dear Sir,

In reply to your letter of 23rd March last addressed to my brother living at De Bilt, I beg to inform you that "the Action Chrétienne en Orient" at Straatsburg has been working in Syria since 1922 where on one hand it does work of relief among Armenian fugitives chiefly at Aleppo, on the other hand mission work aiming at propagation of the Gospel in Syria and Mesopotamia among Arabs and Bedouins.

Since 1926 there has been a Dutch Section of the "Action Chrétienne en Orient" under the name of "Morgenland-Zending" and for about ten years I have been able now to know Dr. Berron as to his work and his character. I can but say that I highly esteem the work done by Dr. Berron in Aleppo and in behalf of Mesopotamia, as well as his person and the way in which this mission work is conducted by him.

When two years ago a representative of the Nestorian Assyrians Mr. Sadook Marshimun applied to the Action Chrétienne en Orient at Straatsburg for help, Dr. Berron's opinion was, in view of the persecutions and sufferings to which these Nestorians had recently been exposed, that the help asked for should not be refused. In addition to this, French Protestantism should not withdraw from the task of helping fugitives that live in French mandatory territory. This help cannot however be rendered but with financial support from the outside. Dr. Berron learned to know Mr. Marshimun who stayed at his house for some time as being a man of honour and therefore places the greatest confidence in him.

STICHTING MORGENLAND-ZENDING

ZENDINGS- EN ONDERSTEUNINGSARBEID ON-
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W. BARENTZSTRAAT 103.

-2-

Mr. R. E. Speer.

It is intended to entrust Mr. Marshimun with the work in the Christian School afterwards. Indeed this work is being done nowadays already and the money available for this purpose is handed to the person in question through a well known European missionary.

I would repeat once more that Dr. Berron's character as well as his work are beyond all doubt and the money available for the purpose mentioned is always taken charge of by him most accurately.

I trust that with the above I have convinced you of my esteem in respect of Dr. Berron and his society and with kind regards I am, dear Sir,

Yours faithfully



Dr. Speer

May 6, 1936

Mr. Samuel Thorne
20 Exchange Place
New York City

Dear Mr. Thorne:

I gather from Mr. Lamsa's letter of May 2nd that Mr. Saduk De Mar-Shimon is making a claim for \$1,500 back salary. My suggestion would be that you write Dr. John B. Panfil. Dr. Panfil wrote me on March 11th as per the enclosed letter. The important sentence is "As much as I dislike to express my opinion on his personal character, still I have to say that I would hesitate to offer him any responsible mission." I am not in a position to inform you with regard to his claim for back salary, but I believe you could get all the information you need on that point from Dr. Panfil.

Mr. Saduk De Mar-Shimon is in this country to raise funds for a Protestant school that he himself wishes to build and direct. I have no doubt but that Bishop Perry and yourself will be drawn into this question also. I will therefore give you my point of view.

The Assyrian people are being transferred from Iraq to Syria. It is a very dramatic situation and one that might easily be exploited by the unscrupulous. First of all the French quite naturally wish to assume complete charge of the whole undertaking. Many of the high British officials in Iraq believe that the Iraqi Government and the Assyrians could have gotten together on a satisfactory basis if the Assyrians had not made unreasonable demands, because they believed that they had the backing of the great Christian powers in the West. Evidently the French do not intend to have this situation in the future, so they are not going to permit others to dabble in their affairs. At least what is done must be done in close cooperation with the French.

As far as I know Mr. Saduk De Mar-Shimon has no charter for his school. I therefore doubt his ability to put his plan into operation if he does succeed in raising money.

I am also told that the Archbishop of Canterbury and the Lord Mayor of London are raising substantial funds and that their plans are to work with the old Assyrian Church. I do not believe that Mr. Saduk is working in harmony with the head of the Assyrian Church.

5/6/36

In fact, I understand that he is a Protestant. He told me that the head of the Shimon family would not endorse his plan.

I am sending you a copy of a letter written by Dr. Speer. I might explain that Dr. Cavert of the Federal Council of Churches, Dr. Speer of the Presbyterian Board of Foreign Missions, Dr. Lau of the Protestant Episcopal Church and I exchanged letters and telephone calls concerning the desirability of giving Mr. Saduk the support he requested.

Since receiving your letter I telephoned Dr. Speer's office and found that he was out of the city. I also learned that he had received replies to the letters referred to in the enclosed letter; that is, from Mr. Stoltzfus, Dr. Nicol and others. It might be wise for you to telephone Dr. Speer's office or suggest to Bishop Perry that he get in touch with Dr. Speer, if he has not recently done so, as the whole question is of sufficient international importance for you to have the most complete information possible.

From all these sources I have concluded that Mr. Saduk is a well meaning person who probably believes himself qualified to head a school; but I do not believe that he is sufficiently well-established or of sufficient proven ability or backing to make it wise to support him, when there are so many other much more reliable channels through which we can serve the Assyrian people, if we desire to do so.

Sincerely yours,

Barclay Acheson
Executive Secretary

BA:S
Enclos.

February 21, 1938

Professor B. H. Buehring, D.D.
2321 E. Main Street
Columbus, Ohio.

My dear Dr. Buehring, D.D.

I am sorry to have been delayed in answering your letter of February 5th, which came while I was away in the South. I have now retired from official connection with our Board but am in New York for a day and have looked up the documents necessary for a reply to your letter of February 5th.

Some time early in 1936 Mr. "Sadook De Mar Shimun" came to this country in the interest of raising money. He had letters of commendation from Pastor Barron and Dr. Monod of France and he appeared to have had the endorsement in England of Dr. Garvie and others. I enclose copies of the favorable letters from Pastor Barron and Dr Monod.

Mr. Sadook's story did not correspond in every particular with the situation in the Near East as I understood it and his French testimonials seemed to rest only on his own representations about himself. I declined, accordingly to endorse his appeal for funds in this country and wrote at once to reliable people in England and the Near East with regard to him. The following statement was sent to me by a friend of the highest authority in the Near East:

"Sadook was associated with Panfil in the work which the American Episcopal Church was doing in Mosul with the Orthodox Assyrians. You may recall that Panfil was obliged to close his work two or three years ago, and was practically told that he would not be able to resume. I think he had been suspected of two close relationships with the political questions of the Assyrians. Later Sadook had difficulty with the Patriarch, and is now counted by the latter as a traitor to the Assyrian cause. I understand that this was because he had mixed too freely with the government group, and had attended the public functions, and had engaged in other activities that made the Assyrians think that he was not only failing to work for them.

"At the time it was decided to move into Syria, Sadook was one of the first to leave Mosul, and for a time was living in the government city of the new district in Syria, Hasiecha. He was very discontented there, as the living was very simple, and he was accustomed to a different kind of life. He asked the French repeatedly that he might be sent to Beirut, and the upshot of the matter was that he was finally brought to Beirut, and then was expelled as an undesirable

citizen. Of course this action is not to be taken as necessarily proving that he is a bad man, but it does show conclusively that he probably has no future at all in connection with the Assyrians in Syria.

This expulsion by the French began the long and hopeless wanderings of a man without a country. He first went to Cyprus, then to Greece, then to Brussels where for a time he was taken in by the Belgian Gospel Mission, and was helped by the missionary there as long as he could do so, and then he had to leave, and came in contact with M. Berron first in France and then in Switzerland. He wished very much at that time to go to the United States to raise money for school work among the Assyrians, and obtained a visa for a visit to America. M. Berron did not wish to have him go to America in that way, but arranged for him to go to England instead. There for a time he was taken up by the Council of Free Churches which provided him with a pamphlet and sent him out to raise money. He did raise a little but this career was interrupted by the decision of the Archbishop of Canterbury to raise money to help the Assyrians, and this action of the Archbishop automatically cut off any lesser attempts by individuals. During his stay in England he was supported by M. Berron, who also paid his travelling expenses. As he was no longer able to work in England, he returned to France again for two weeks, and by this time all of the neighboring countries being closed to him, M. Berron finally consented to his going to the United States.

It will appear, therefore, from this that M. Berron was more interested in procuring a place to which this unfortunate fellow could go than he was in raising money for the Assyrian refugees. Even now M. Berron is very much worried because the period of Sadook's stay in America must be about finished, and then no one knows where he will be able to go. From the Assyrian standpoint Sadook is evidently out of it, as there is no hope of his return. Berron thinks he is a good Christian, and has never seen any indication that he was interested in getting money for himself. So much for Sadook!

The following statements were sent me in confidence from England and Iraq, from men of the highest trustworthiness:

- (1) "It is the case that Sadook is some distant relative of the Assyrian Patriarch and he is out to trade upon the fact. M. Berron and M. Modod are, however, quite unjustified in speaking of the man as "the Mar Shimun." As you are doubtless aware the Mar Shimun is the official title of the Assyrian Patriarch who for the past few years has been living mainly in England or at Geneva pleading the cause of his unfortunate fellow-countrymen.

"Sadook was in England some time ago trying, with very little success, to raise money, ostensibly for the purpose of helping his fellow-countrymen in Syria. It is, however, extremely unlikely that he would be allowed to take charge of a school in Syria under the auspices of the Action Chrétienne en Orient. The fact is that Sadook has a habit of changing his spiritual allegiances to suit the views of those with whom he at the moment happens to be in contact. He and his father were originally Papists. Since the War he has been flirting with the Prebbyterians, whereas in December last he informed Canon Heazell, who has an intimate

personal knowledge of the Assyrian people, that he was now a Nestorian in communion with the Mar Shimun.

"All this goes to show that Sadook is to be regarded with some suspicion."

"I think that I have said enough to put you on your guard with regard to Sadook. My impression is that M. Monod and M. Berron were somewhat taken in by his plausible manner and way of speaking. Those who know the Assyrians most intimately here do not trust him."

- (2) "With regard to Mr. Sadook Shimun, it is rather difficult for me to write all that I know about him. One could do so much more by personal conversation. However, I had better just let you know the situation as it arose here. Last October, Sadook came over here with letters from Pastor Berron (Director: Action Chretienne en Orient, Oeuvre de secours pour les Armeniens et Assyriens en Syrie et en France, 7 Rue du General Offenstein, Straasbourg-Meinau, France.) I had met the latter in several occasions at Geneva when the Near East Relief were holding conferences. Sadook had been working in London some time before he acquainted me of his arrival. He got in touch with some members of the Federal Council of the Evangelical Free Churches of England and I believe addressed an Assembly, and before going into the matter thoroughly, and to their own regret, they issued an appeal on behalf of Mr. Sadook. The situation was brought to my notice, and I saw Dr. Garvie, Dr. Berry and others on this matter. This appeal was promptly squelched, and our good friends of the Federal Council had themselves to raise sufficient money to send Sadook back to France. I do not know on what grounds he is making appeals in the United States of America, but the grounds of his appeal here were for the provision of the religious needs and the building of churches and schools in Syria. In his appeal, he stated that the British Government and others were making a grant to supply the material needs of these Assyrians, but nothing was being done for the religious needs, and he went on to say that, as soon as funds were available, the mission, that is, Berron's mission, that is, Berron's mission, would be started by Mr. Sadook de Mar Shimun himself. I then pointed out to the Free Church Council that this was an error on Sadook's part, because the League of Nations were making special facilities for public worship and education to the extent of 350,000 francs. I stated to the Council that, as there were other missions - the A.B.C.F.M. and the Presbyterian Board - already working in Syria, it was not advisable to start a new Evangelical mission, and that at the same time the Assyrians had their own ministers, and it was apity that this small Christian Church should be split up.

"Under the circumstances it is not possible for me to commend Mr. Sadook to you and to the American people. His plan has been rather to come to this country to skim the cream off the milk, and I think he is planning to do the same in the U.S.A. It would be a great pity if he is allowed to do so, as we here would have no check over any funds raised by him, and I doubt whether it would be possible for you to have any check upon him either. Pastor Berron is a most excellent Christian gentleman and has been doing good work, but I am afraid that when such organizations engage people of not the proper standing to help them and to appeal for funds, they are doing not only themselves but our Christian public an injustice."

- (3) "Mr. Sadok Shimunaya in 1933 was employed by the Arabic Government for special work among the Assyrians, during the tentative resettlement of these Assyrians who wanted to remain in Iraq. Mar Shimun, the Assyrian Patriarch, disapproved of his work. In 1934 he was forced to leave Iraq for Syria.

"He is now touring Europe and America asking for funds to continue the Educational work among the Assyrians in Syria and to repay some of his debts incurred in 1932, while teaching in the Assyrian School without a regular salary.

"As much as I dislike to express my opinion on his personal character still I have to say that I would hesitate to offer him any responsible mission."

-
- (4) "Mr. Shimun Sadook" is evidently the same Sadook whose unpleasant odor still remains in Mosul. He is one of the worst."

I am sorry to have to send you these expressions of opinions but it is due you to report what testimony has been given to us.

I was surprised to learn from your letter that Mr. Sadook was still in this country. I have not heard of him for many months and supposed that he had left the United States. When I last saw him he told me that the time allowed him by the immigration authorities to remain here had nearly expired. He wanted me to give him money to go to Chicago which I declined to do but told him I would contribute \$50 toward the expense of his return to France if he would go back at once. I do not know what arrangements he may have made with the immigration authorities of our government which have allowed his continued stay here.

In my judgment these men ought not to be encouraged to solicit funds but should be required to take up some self supporting work with no pretense of missionary purpose.

I am writing all this only in reponse to your request and with no thought of doing Mr. Sadook any injustice. I think the only right and kind course to pursue with regard to this large group of which Mr. Sadook is an illustration is to help them to find honest industrial employment.

Very sincerely yours,

Dictated by Dr. Speer
Signed in his absence.

OFFICE OF
EXECUTIVE COMMITTEE
and
SECRETARY

SYRIA MISSION
of
The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.

36
BEIRUT May 9, 1936.

Dr. Robert E. Speer
156 5th Avenue
New York City.

Dear Dr. Speer,

I do not know just how much is still necessary concerning your question sent to me under date of March 6th with reference to the man who had been recommended to raise money for the Assyrian refugees, who were coming over from Iraq to Syria. I understand you have written to Holland and also to M. Berron himself, and he tells me that he has answered you.

Nevertheless, I had a long talk with him yesterday, and I confess it was a most revealing one as far as it showed me the difficulties into which we have drifted during the past five years in this matter of relief of so-called refugees. I shall refer to that in a moment, but first let me tell you what he told me about Sadook. It was rather a long story, but I shall speak only of the high lights, as you probably already know many of these details.

Sadook was associated with ^{Penfield} Penfield in the work which the ^{American} Episcopal Church was doing in Mosul with the Orthodox Assyrians. You may recall that ^{Penfield} Penfield was obliged to close his work two^{or} three years ago, and was practically told that he would not be able to resume. I think he had been suspected of too close relationships with the political questions of the Assyrians. Later Sadook had difficulty with the Patriarch, and is now counted by the latter as a traitor to the Assyrian cause. I understand that this was because he had mixed too freely with the government group, and had attended the public functions, and had engaged in other activities that made the Assyrians think that he was not only failing to work for them, but was even working against them.

At the time it was decided to move into Syria, Sadook was one of the first to leave Mosul, and for a time was living in the government city of the new district in Syria, Hasécha. He was very discontented there, as the living was very simple, and he was accustomed to a different kind of life. He asked the French repeatedly that he might be sent to Beirut, and the upshot of the matter was that he was finally brought to Beirut, and then was expelled as an undesirable citizen. Of course this action is not to be taken as necessarily proving that he is a bad man, but it does show conclusively that he probably has no future at all in connection with the Assyrians in Syria.

This expulsion by the French began the long and hopeless wanderings of a man without a country. He first went to Cyprus, then to Greece, then to Brussels where for a time he was taken in by the Belgian Gospel Mission, and was helped by the missionary there as long as he could do so, and then he had to leave, and came in contact with M. Berron first in France and then in Switzerland. He wished very much at that time to go to the United States to raise money for school work among the Assyrians, and obtained a visa for a visit to America. M. Berron did not wish to have him go to America in that way, but arranged for him to go to England instead. There for a time he was taken up by the Council of Free Churches which provided him with a pamphlet and sent him out to raise money. He did raise a little, but this career was interrupted by the decision of the Archbishop of Canterbury to raise money to help the Assyrians, and this action of the Archbishop automatically cut off any lesser attempts by individuals. During his stay in England he was supported by M. Berron, who also paid his travelling expenses. As he was no longer able to work

in England, he returned to France again for two weeks, and by this time all of the neighboring countries being closed to him, M. Berron finally consented to his going to the United States.

It will appear, therefore, from this that M. Berron was more interested in procuring a place to which this unfortunate fellow could go than he was in raising money for the Assyrian refugees. Even now M. Berron is very much worried because the period of Sadook's stay in America must be about finished, and then no one knows where he will be able to go. From the Assyrian standpoint Sadook is evidently out of it, as there is no hope for his return. Berron thinks he is a good Christian, and has never seen any indication that he was interested in getting money for himself. So much for Sadook.)

I asked M. Berron, as you suggested, who had requested his society to take charge of the work among the Assyrians that are being transferred from Iraq to Syria, as he states in his general letter of recommendation. He said that there was nothing formal about this, but that Mr. Kunzler, an independent worker here in Beirut, had said it to him, and Dr. Keller at Geneva had also spoken to him about it. He did not seem to think that anyone should feel that his society had any particular privilege or responsibility in the matter, and expressed surprise at the thought that the other Missions in Syria might feel that they were not supposed to help just because his society was proposing to help. What I mean to convey is that he did not seem to attach any particular importance to the statement of his to the effect that his society had been asked to do this work.

My conversation with him reveals the fact that we have been drifting very far away from the days when we all knew what each other was doing in these matters. I think, from our standpoint, it is because we have almost taken it for granted that the relief period should have been finished here ten years ago or more, and we did not realize that a number of persons whose whole work had been that of relief would automatically go on with that psychology and procedure after the real emergency was over. Take for instance, our good friend Melik Khalil. I found out for the first time yesterday that not only has he been regarding you and me as his fathers without whom he had no friends on earth, but he has been systematically on the books of M. Berron for several years, and the latter could tell me lots more about him and his family than I knew. Then last night I was telling the story to a missionary from Latakia, who happened to be stopping with us during the meeting of the U.M.C., and he said that Melik Khalil has been making periodic visits to Latakia and other places for the past five years carrying with him a book in which many people write their names with sums entered opposite their names. This missionary confessed that two years ago he had given the equivalent of seven dollars, and this year another five dollars. So evidently our friend has spent a good bit of his time going about the country, and since there has been no attempt to check up, each of us has been meeting the situation in his own way. I hope you won't think that I have been too hard-hearted when you know that my way of meeting the situation has been systematically to refuse any further help. Melik Khalil has very evidently degenerated into a rather hopeless beggar; in fact Pastor Berron said this to me himself. In almost the same breath, however, he proposed to pay Melik Khalil 200 frcs. a month to preach to a little group in Zahleh and so keep him from begging!

I give this one illustration of many that I might give showing that there are still people here in Syria whose main activity is ~~voted~~ by the refugee psychology. It is also true that money can be raised for that sort of thing almost without limit if attractive schemes are offered.

For instance Mr. Kunzler has just been over to the United States to get money to build another Sanatorium up on the Lebanon mountain for free use by Armenian patients. This is a sudden development out of a provision which we were instrumental in making years ago in our old Sanatorium down by the sea for emergency use by indigent Armenian/

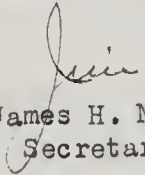
Armenian patients who were at that time a menace to the crowded camp where the Armenian refugees were living at that time. Now that the camp is practically closed and the people who are particularly interested in this find that that particular situation no longer obtains, and yet of course there is plenty of need for hospitalization for tuberculosis patients, the easy thing is to run to America, raise another building, and then be faced with the almost impossible task of supporting free patients for years to come, with the companion problem of preventing the pauperization of many of the community who will be glad to take advantage of free facilities even though they are in a position to pay a share of the expense.

This is enough, however, to give you a picture of what I mean, and I do not think that there is any solution of these problems so long as human nature is as it is, and so long as we are faced with a great deal of need and distress. I told Pasteur Berron of all these, and he agrees about the dangers and difficulties, but he has a very soft heart, and will probably continue to work along as he has done before.

We have longed to know what the outcome of the Board's financial year was, although I have had several notes from different departments on different phases of the matter, no one has said anything about the actual condition of the accounts at the close of the year. In a note which Detweiler wrote me he put in a postscript to the effect that another 5% of salaries was to be restored, but he did not say whether this meant that the year had ended favorably. We have concluded, however, from that that it must have done so. I think it would be fine if a notice could be sent to the field as soon as the results are known, as we are all naturally very much interested, and remember you constantly in the trying days at the end of March and the beginning of April.

With best regards to all the circle,

Very sincerely yours,


James H. Nicol
Secretary.

JHN.NA

R. E. Spear

APR 2 - 1936

Lambeth Palace S.E.

Ans. _____

26th March 1936.

CONFIDENTIAL.

Dear Sir,

The Archbishop of Canterbury has received your letter of March 11th in which you make some enquiries with regard to the Assyrian calling himself Sadook d'Mar Shimun. [It is the case that Sadook is some distant relative of the Assyrian Patriarch and he is out to trade upon the fact. M.Berron and M.Monod are however quite unjustified in speaking of the man as "the Mar Shimun." As you are doubtless aware the Mar Shimun is the official title of the Assyrian Patriarch who for the past few years has been living mainly in England or at Geneva pleading the cause of his unfortunate fellow-countrymen.

Sadook was in England some time ago trying, with very little success, to raise money, ostensibly for the purpose of assisting his fellow-countrymen in Syria. It is however extremely unlikely that he would be allowed to take charge of a school in Syria under the auspices of the Action Chretienne en Orient. The fact is that Sadook has a habit of changing his spiritual allegiance to suit the views of those with whom he at the moment happens to be in contact. He and his father were originally Papists. Since the War he has been flirting with the Presbyterians, whereas in December last he informed Canon Heazell, who has an intimate personal knowledge of the Assyrian

people , that he was now a Nestorian in communion with the Mar Shimun.]

All this goes to show that Sadook is to be regarded with some suspicion.] So far as the Archbishop of Canterbury is concerned he will have no dealings with him nor would he dream of entrusting him with any money for the purpose of carrying on religious work among the Assyrians. The Archbishop deals only with the official Patriarch, the Mar Shimun, with whom he and his predecessors in office have for fifty years and more had very close associations. When the Assyrian settlement is completed and they have found a new home in Syria, it is the Archbishop's intention to do whatever in him lies to help the Mar Shimun to build up his own national church once more in accordance with its own traditions. Anything in the nature of proselytizing has always been contrary to the policy of the so-called "Archbishop's Assyrian Mission."

[I think that I have said enough to put you on your guard with regard to Sadook. My impression is that M.Monod and M.Berron were somewhat taken in by his plausible manner and way of speaking. Those who know the Assyrians most intimately here do not trust him.]

Yours faithfully,

Alan C. Dou
Chaplain.

The Rev. Robert E. Speer.

THE ASSYRIAN SETTLEMENT NATIONAL APPEAL

PRESIDENT : HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY, D.D.
CHAIRMAN : THE RIGHT HON. L. S. AMERY, P.C., M.P.
VICE-CHAIRMAN : SIR RONALD STORRS, K.C.M.G., C.B.E.

HON. TREASURER :
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TELEGRAMS : SAVINFANA, WESTCENT, LONDON
TELEPHONE : MUSEUM 5204

20 GORDON SQUARE
LONDON . . . W.C.1

Personal & Confidential

1st April 1936.

My dear Dr. Speer,

It was a surprise to receive your letter asking for information regarding Mr. Sadook Shimun, as it is a long time since I have heard from you, and of course we have not met since my visit to America in 1931. I trust that you and Mrs. Speer are well, because I still have a very pleasant memory of the afternoon spent with you at your home.

With regard to Mr. Sadook Shimun, it is rather difficult for me to write all that I know about him. One could do so much more by personal conversation. However, I had better just let you know the situation as it arose here. Last October, Sadook came over here with letters from Pastor Berron (Director: Action Chretienne en Orient, Oeuvre de secours pour les Armeniens et Assyriens en Syrie et en France, 7, Rue du General Offenstein, Strasbourg-Meinau, France). I had met the latter on several occasions at Geneva when the Near East Relief were holding conferences. Sadook had been working in London some time before he acquainted me of his arrival. He got in touch with some members of the Federal Council of the Evangelical Free Churches of England and I believe addressed an Assembly, and before going into the matter thoroughly, and to their own regret, they issued an appeal on behalf of Mr. Sadook. The situation was brought to my notice, and I saw Dr. Garvie, Dr. Berry and others on this matter. This appeal was promptly squelched, and our good friends of the Federal Council had themselves to raise sufficient money to send Sadook back to France. I do not know on what grounds he is making appeals in the United States of America, but the grounds for his appeal here were for the provision of the religious needs and the building of churches and schools in Syria. In his appeal, he stated that the British Government and others were making a grant to supply the material needs of these Assyrians, but nothing was being done for the religious needs, and he went on to say that, as soon as funds were available, the mission, that is, Berron's mission, would be started by Mr. Sadook de Mar Shimun himself. I then pointed out to the Free Church Council that this was an error on Sadook's part, because the League of Nations were making special facilities for public worship and education to the extent of 350,000 francs. I stated to the Council that, as there were other missions - the A.B.C.F.M. and the Presbyterian Board -

already working in Syria, it was not advisable to start a new Evangelical mission, and that at the same time the Assyrians had their own ministers, and it was a pity that this small Christian Church should be split up.]

Since then, as you are aware, the League of Nations has gone into this matter very thoroughly, and made provisions for the Assyrians to be transferred from Iraq to Syria. I had the pleasure of going through Iraq and Syria last summer, accompanying the League of Nations High Commissioner, Mr. Olivan, on his mission, and I herewith enclose a copy of my report. I am also sending you the League of Nations pamphlet regarding the settlement of the Assyrians, and a copy of the pamphlet which has been drawn up by the Assyrian Settlement National Appeal, together with some notes for the information of the Press prepared for the Meeting which was held at the Mansion House yesterday, at which the Lord Mayor of London presided, and the speakers were:- The Archbishop of Canterbury, Mr. Anthony Eden, Sir Samuel Hoare and Mr. Amery. I am also enclosing a list of some of the important people who accepted the invitation to be present, and the names of those who were seated on the platform, and also a copy of the agenda and the resolution which was put to the Meeting, together with a copy of the Archbishop of Canterbury's letter to his people.

At a previous meeting of the General Purposes Committee of the A.S.M.A., held at Lambeth Palace on February 14th, the following minute was passed:-

" 21. PLAN OF CAMPAIGN

The following points were agreed upon

(4) Church Appeal:

(a) The following letters to be circulated:-

- (i) Letter signed by His Grace for his Bishops and Clergy;
- (ii) Letter from the Lord Primate addressed to the Primus of Scotland and the Lord Primate of Ireland;
- (iii) Similar letter to the Moderators of the Presbyterian Churches of Scotland, England and Ireland.

This was approved by the Meeting.

(b) An appeal to be made through the Federal Council of the Evangelical Free Churches, whose President was Dr. Berry.

It was hoped that Dr. Hughes would also be associated with this appeal, and the Organising Secretary was requested to approach Dr. Berry and Dr. Hughes.

(c) Canon Douglas thought that an appeal should be made to the Christian Churches of America and Canada, and this was agreed upon. It was also agreed that the Heads of the Church in the Dominions and Colonies should be approached, and the Organising Secretary put forward the names of the Rev. Bishop Freeman, D.D., of Washington, and the Bishop of New York, the Rev. Dr. Manning, and others who he thought would be interested.

The Chairman then suggested that a Sub-Committee be formed to deal with Church Appeals, and he invited Canon Douglas to become a member of this Sub-Committee."

I have already approached the President of the Free Church Council, who will give their support to this National Appeal, and a letter is to be drawn up on the lines of the Archbishop's letter, which will be signed by the Moderator of the Federal Council of the Evangelical Free Churches and The Moderator-Elect, the President and Secretary of the Free Church Council, President of the Wesleyan Conference, President of the Baptist Union, Chairman of the Congregational Union, and the Moderator of the Presbyterian Church of England. We hope in this way to make as national an appeal as possible, but at the same time we are hopeful that our friends in the U.S.A. will also support us in this appeal. May I, therefore, Dr. Speer, invite you to take this matter up with your people in New York and see what can be done for the furtherance of the Appeal, so that justice may be done to this small Christian people?

You will see that, [under the circumstances, it is not possible for me to commend Mr. Sadook to you and to the American people. His plan has been rather to come to this country to skim the cream off the milk, and I think he is planning to do the same in the U.S.A. It would be a great pity if he is allowed to do so, as we here would have no check over any funds raised by him, and I doubt whether it would be possible for you to have any check upon him either. Pastor Berron is a most excellent Christian gentleman and has been doing good work, but I am afraid that when such organisations engage people of not the proper standing to help them and to appeal for funds, they are doing not only themselves but our Christian public an injustice.]

Please excuse this very long letter, but I wanted to give you the fullest information possible.

My very sincere regards to Mrs. Speer, and all good wishes to your very kind self.

Yours sincerely,

G. F. Gracey

G. F. GRACEY
Organising Secretary.

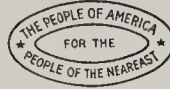
The Rev. Dr. Robert E. Speer,
The Board of Foreign Missions of the Presbyterian Church in the U.S.A.,
156, Fifth Avenue. NEW YORK.

NEAR EAST FOUNDATION

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 (FORMERLY 151 FIFTH AVENUE)
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 ASSISTANT TREASURER



March 13, 1936

Ans.
 Dr. Robert E. Speer
 156 Fifth Avenue
 New York City

Dear Dr. Speer:

Enclosed find a copy of a letter from Dr. Panfil. In justice to Dr. Panfil I think we should hold it in confidence. Apparently this fills in the details rather fully. I suppose that the proper thing to do is to wait until you have heard from your friends in Syria.

My inclination, however, is to tell Sadook Shimun at once that we cannot sponsor his mission. On the other hand, I would prefer united action. I will therefore do nothing until I hear from you further.

Cordially yours,

Barclay Acheson
 Barclay Acheson
 Executive Secretary

BA:S

I know nothing of work for Americans done by this mission. B.A.

C O P Y

Rev. John B. Panfil
Rector of the Holy Cross Polish Church
432 Wilkinson Street
Syracuse, N. Y.

March 11, 1936

Mr. Barclay Acheson
Near East Foundation
2 West 46th Street
New York, N. Y.

Dear Mr. Acheson:

[Mr. Sadok Shimunaya] was one of my teachers in our Assyrian School in Mosul. [In 1933 he was employed by the Arabic Government for special work among the Assyrians, during the temptative resettlement of those Assyrians who wanted to remain in Iraq. Mar. Shimun, the Assyrian Patriarch, disapproved of his work. In 1934 he was forced to leave Iraq for Syria.

He is now touring Europe and America and asking for funds to continue the Educational Work among the Assyrians in Syria and to repay some of his debts incurred in 1932, while teaching in the Assyrian School without a regular salary.]

I do not know if "La Federation Francaise des Eglises Protestantes" of Paris has given him some recommendation to collect funds for schools in Syria. The joint action of Great Britain, France and Iraq should exclude our butting in.

[As much as I dislike to express my opinion on his personal character, still I have to say that I would hesitate to offer him any responsible mission.]

Hoping that this will satisfy your inquiry, I am

Sincerely yours,

John B. Panfil

Page 2 of 2
Dohuk, Iraq, 10 June, 1936. at

Dear Doctor Speer:-

The letter to my supporting church at Peekskill, dated the third, went to them at that time, but the copy for the Board was delayed a bit, and since then there has come the Iran Mission letter No. 104, with the questions regarding the Assyrians, and I returned yesterday from Mosul with at least some pertinent information. That letter speaks of having received a "full report with regard to the settlement of the Assyrians in the Ghab region... and the transfer thither, in whole or in part, of the group now settled on ~~xx~~ the Chebar River". I assume that this "full report" is contained in the two documents mentioned, tho you may have other sources. I have just now finished reading the pamphlet issued by the Assyrian Settlement National Appeal Committee, but have not seen the League's document. I hope the latter is more accurate than the former. I'm sure you must have gotten a bit of amusement, as I did, out of the map on page 1 of what I suppose is Captain Gracey's production. But the amusement is quite drowned by distress that the case of the Assyrians should again be presented so inaccurately. I wonder when it will be realized by the Assyrians and their protagonists that misrepresentation is a liability rather than an asset. Any reader who has knowledge of the situation, or who might compare this map with any that is published would not have much confidence in the accuracy of the statement of the case. That statement is not very good, but not very bad. The latest word I have is that, so far, the appeal is not successful. That, of course, may be on account of the rapid changes that have taken place in the situation in both Syria and in Europe since the publication of the appeal.

But perhaps you would prefer answers to your questions rather than a general dissertation. I talked at some length with Major Thomson and Major Wilson in Mosul, and have, I think, the latest news. You will be familiar with their names but not their characters if you have seen the book by Yusef Malik called THE BETRAYAL OF THE ASSYRIANS BY THE BRITISH, or some such title. I heard of it only today. Such things do not circulate in Iraq, and properly so. If this book is anything like its author, it is not dependable to the slightest degree. They are both men of the highest character; and I have met other members of the League's commission, M. Cuenod and Senor Barcnas, who give the same report of affairs.

1. The beginning of the settlement in the Ghab region is in the indefinite future. Plans were quite definitely made to take a contingent the middle of last March; then came the insistent demand for independence in Syria, embarrassing the French authorities in many directions; Syrian nationalists are violently opposed to the settlement of the Assyrians in Syria; no land for the temporary settlement at the edge of the region to be reclaimed could be had at a reasonable price (a long, complicated, and unpleasant story); and negotiations are still pending -- with no signs of progress. The French authorities still say that they will carry out their obligations in this regard, whatever may happen politically in Syria; but to be settled in a country against the will of the inhabitants does not make a happy prospect. Personally, I think the French have sold the League a bit of a gold brick: they get an expensive development scheme that has long been on their books done with League money, and bring in as settlers those who will be dependent on them (the French) for protection, and will have to be loyal to them in return. The

Principal benefits are designed, it seems to me, to accrue to the French. Incidentally the proposed dam on the Orontes would flood a district, now under cultivation, about half the size of the one to be reclaimed. Whether the Ghab reclamation and settlement scheme is ever carried out is doubtful.

2. The answer to this question is obviously conditioned by the answer to the first. As far as possible, the Assyrians now settled on the Khabur (Chebar) have been chosen with reference to their relatively permanent residence there, leaving in Iraq the ones chosen to open the Ghab scheme. Of course this is by no means a simple matter; there are all kinds of elements, personal, tribal, political, economic, and religious entering into it. Until now, along the Khabur is the only place in Syria available for Assyrian settlement. Those who went across in the summer of 1933 and did not return to Iraq are there; their families joined them some months later; and since then most of the tribes of Upper Tiari and Tkhuma have been taken there. Just now some ^{1,000} others are being taken to the same district, and some ^{2,000} more are to be taken in the autumn, bringing the total number along the Khabur to about 8500. If and when the Ghab scheme is opened, the idea is to take first the Baz tribe, who are artisans, for the developing of the necessary irrigation works, then others from Iraq who wish to go, and last, perhaps, transfer those from the Khabur. This would mean not less than five years from now. And it must be remembered that the Assyrians themselves are divided, and that it may easily be that they prefer to remain in different settlements. Moreover, those who are now working with a will on their settlements along the Khabur are getting on happily; and it may easily be that they will not wish to move by the time another place is ready for them.

3. As you know, the League arranged that the people should be asked family by family whether they wished to emigrate from Iraq or remain. That work is not yet finished, so it is not known just how many have chosen to remain, tho a large majority of those questioned elected to go, and some said they would like to wait and see how the settlement in Syria got on. But in any case there is not room for all the Assyrians in the Ghab scheme; its maximum is reported as 18,000. If, as seems probable, most of the Assyrians now in Iraq wish to go, they would fill the Ghab, leaving no place for those now on the Khabur. But some have definitely said they would stay in Iraq, especially the Lower Tiari, now settled in Supna (in the Amadia district), and there are a good many individuals who will prefer to keep their present employment in this country rather than go to an unknown destiny in Syria.

4. There is not any doubt that most of the Assyrians are loyal Nestorians and so "still devoted to Mar Shimun", tho his personal status is a bit uncertain. As you probably know, it is stated by the French authorities that he will not be allowed in Syria until at least five years after the settlement is completed, which would be at least ten years from now. Many changes can take place in that time. There are now less rather than more than 10% Chaldean (Catholic); but with the combination of French influence and the need for stability (which is certainly not supplied by the Nestorian Church) I expect a strong movement toward Rome. As matters stand, they would be far better off in the Roman fold than in the Nestorian; for there is no difference religiously, both being simply formalisms,

and connection with Rome would give them considerable political and economic advantages. And comparison with a reformed Nestorianism seems to me quite academic; there are no signs of the emergence of any such thing. As for evangelicals, you are aware that it was Dr. McDowell's policy (which has never been reversed by the Mission) to encourage ecclesiastical loyalty to the Nestorian Church; indeed, he forbade the formation of an evangelical church. There is the organized evangelical church in Baghdad, with Kasha Khendo Yonan as pastor, and the little (and dwindling) group in Mosul with Kasha Keena as leader. There are a good many others, in a great many villages, who listen gladly to evangelical preaching when it is available; but, in general, it cannot be said that there is a separate evangelical sect. I should say there are no "other classifications". I think these remarks will apply about equally to the Assyrians who may eventually be settled in the Ghab, on the Khabur, or in the Mosul region.

5. Kasha Keena has not yet been officially asked whether he will emigrate or remain in Iraq; and such a question at his age is not very significant. I think all others in Mission employ would go. It is something of a question just what "leaders of the evangelicals" may mean, since the evangelicals themselves are so nebulous. I doubt that there would be a definite evangelical movement except for those in the employ of the Mission. In a way, that is quite in accord with the ideals of the earliest missionaries, whose purpose ~~it~~ was to pour the gospel into the Nestorian form and make no separate sect; it was likewise Dr. McDowell's ideal. And if over a hundred years of such pouring has not produced anything permanent, it is time to stop the process; if it has, it will remain without special care from the Mission. As mentioned above, the only independent evangelical congregation is the one in Baghdad; and its leader, Kasha Khendo, is outspoken in his opposition to leaving Iraq.

6. It is definitely stated that the present settlement scheme is for those Assyrians in Iraq who wish to leave. If they were few enough that there is plenty of room left in the region (or regions) designated in Syria, then others would possibly be received. But there is no such prospect.

7. This is a somewhat controversial question; I have very decided convictions on the subject, and will state them. We have the same missionary obligations to the Assyrians (whether in the Ghab, on the Khabur, or in Iraq) as we have to any others in the territories for which we have undertaken responsibility -- no more and no less. Our purpose is to reach those who do not know and accept the gospel. The Roman Catholic Church makes an effort to bring them into the true fold -- a transfer of membership. The Anglican Church seems to seek a fraternal relationship. So far as I know, the only basis on which we have been considered to have a special responsibility for them was that by evangelizing them we would produce the divinely chosen instrument for the evangelization of Islam. A hundred years of that is a sufficient test; and it has not worked. To be sure, there are notable exceptions; but on the whole our connection with the Assyrians has been a serious handicap to the work we have come here to do. I offer the proposition (it cannot be proved, since it never can be said what might have been) that if the effort expended on the Assyrians in the last hundred years had been given to any of the other peoples of the regions involved, the results today would be at least as satisfactory.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE

NEW YORK

February 1, 1938

Dear Dr. Speer

It was good to see you today and to have you in the offices.
I have written out the letter which you dictated and mailed the same tonight.
I understood that you wanted the letters from which quotations were taken
sent to you. I send also a copy of the letter which I wrote to Professor
Buchring.

Cordially yours,

Susan C. Bidwell

Action Chrétienne en Orient

Œuvre de secours et d'évangélisation parmi les
réfugiés arméniens en SYRIE et en FRANCE

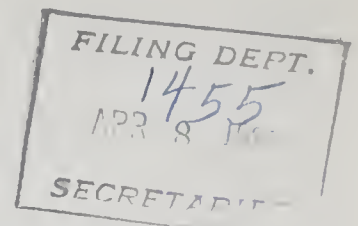
Œuvre missionnaire parmi les Musulmans

Compte de chèques postaux: 135.36 STRASBOURG

Directeur: P. BERRON, pasteur
7, Rue du Général Offenstein, STRASBOURG-Meinau

Téléphone 96.90

Strasbourg-Meinau,
March 20, 1936.



Dr. Robert E. Speer
The Board of Foreign Missions of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
NEW YORK

Dear Dr. Speer:

Your letter came at hand with the enclosed copy, and I hurry to answer your different questions.

Concerning our Society, you will find some information in the enclosed leaflet; besides I am sending you a few numbers of our paper "Morgenland" (in French and German - the German one being published for the German speaking people in Alsace).

Our Society was founded in 1922 and is a registered association with its central office in Strasbourg. We are a French Society, but have auxiliary Committees both in the Netherlands and in French Switzerland.

Up to now we have especially cared for the Armenians; but as a principle we are also ready to help the Assyrians. As our name indicates, we are not a proarmenian Society, but a missionary work, willing also to work among the Muslims.

Our Mission is known to Professor Dr. Zwemer of Princeton who stayed with us in Strasbourg some years ago in order to give two lectures.

Some time ago we also began looking after the Assyrians of Zahle and are in connection with Mr. Malik Khalil Javaraud and his son Mr. I ho Javaraud. I am very well acquainted with the continual quarrels among the Assyrians in the Lebanon; still I consider both Javarauds as trustworthy men.

The coming to Syria of Assyrians-Nestorians is interesting us because of the fact that we are hoping to begin a work in French-Mesopotamia, where part of these Assyrians have already been settled. Mr. Sadook de Mar Shimun on one side, Mr. J. Kunzler, a Swiss missionary in Syria on the other side, have solicited our help for these Assyrians. Seeing that we should willingly contribute towards the spiritual lifting-up of the Oriental Churches, we are quite ready to support the scholarly and spiritual work which Mr. Sadook the Mar Shimun would like to accomplish among his fellow-countrymen.

....

Next week I will be starting on a trip to Syria and shall be able to study the problem of the Assyrians, both in Zahle and in French Mesopotamia, thoroughly, and shall see their needs and the possibilities of work among them.

Mr. Sadook de Mar Shimun is known to me since about fifteen months. In all places where he has stayed, his moral attitude has been appreciated, and I consider him as an honest man and a Christian. Indeed his aim is not to reunite sums of money himself; he would like the funds which ~~he~~ ^{he} may possibly raised through his efforts, to be put at the disposal of our Society, the Action Chrétienne en Orient. For our part we would not in the least oppose these funds to be administered by some other Society, American or other, if only the work that is to be done among the Assyrians-Nestorians would be done. It would rather be a relief for us, indeed, not to have to look after the Assyrians.

Mr. Sadook de Mar Shimun has left Syria before the coming to this country of his fellow-countrymen. For the moment he could not even return there; I hope that I will be able to take steps in his favour, while in Beyrouth, so that the return-visa to Syria may be granted him.

Our Society can only undertake an action of help for the Assyrians if new funds, specially given for this purpose, are being put at our disposal. The French protestants cannot possibly make greater efforts than they are already doing. Together with the funds we get from our subscribers in the Netherlands and in French Switzerland, our budget is of 800.000 French francs, and we have not the least hope of being able to increase our receipts. But if Christians or Societies from other countries should wish to bring help to the Assyrians through the intermediate of our Society, we would not feel free to refuse to take that charge, seeing the special responsibility that is falling to us as to a French Mission, towards a country under French mandate.

Believe me, dear Sir, very sincerely .

yours

T. Berrou

R. E. Speer

de Bilt 20 April 1936

MAY - 1 1936

Aus. _____

R o b e r t E. S p e e r Esq. D.D. LL.D.

Secretary Board of Foreign Missions Presb. Church U.S.A.

156 Fifth Avenue N E W Y O R K

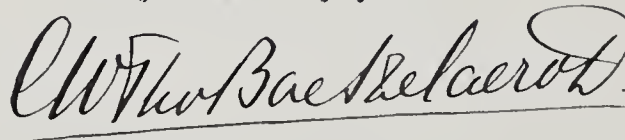
My dear Dr. S p e e r

My brother, who is living in my neighbourhood and who is specially interested in the work among the Armenians and Assyrians, has already answered your questions regarding Mr. S a d o o k S h i m u m, which I handed over to him. Pastor B e r r o n, who is at the present moment staying in Aleppo, is well known in our country as a wise and careful man, therefore I trust you can fully rely upon his recommendation.

The Baroness and I were sorry not finding you at the Northfield meeting of the Committee of the Council and not to have met Mrs. S p e e r and you during our visit to the States in September last year.

With our kindest regards to Mrs. S p e e r and you,

Very sincerely yours



Baron van Boetzelaer van Dubbeldam
„Sandwyck” de Bilt (The Netherlands)

SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS

R. E. Speer

M - 1936

Paris (14^e), le 23 avril 1936 193

102, BOULEVARD ARAGO

Dr Robert E. SPEER
156 Fifth Avenue
New York

Cher Dr Speer,

On m'a communiqué votre lettre adressée à M. Couve, et je regrette de ne pas pouvoir y répondre aussi nettement que je le désirerais.

L'Action Chrétienne en Orient a été fondée par M. Berron, d'abord pour secourir les Arméniens, puis son action s'est progressivement étendue. Je vous envoie un numéro du journal publié, et une notice. Je ne puis pas dire quelle est exactement la valeur de cette oeuvre en Syrie ; on la considère cependant comme sérieuse.

Le Comité des Oeuvres Protestantes, et la Fédération Protestante de nos Eglises m'ont demandé d'aller faire un voyage d'enquête en Syrie, et de rechercher les possibilités d'une coopération entre les diverses organisations qui y travaillent. Je m'embarque demain, et mon adresse sera : 2, rue Chateaubriand, à Beyrouth, jusqu'à la fin de mai. Je me réjouis de voir vos oeuvres là-bas.

D'après les quelques renseignements que j'ai pu obtenir, le Syrien Sadock n'est pas du tout un personnage intéressant ; il n'aurait même pas droit au titre qu'il porte.

Je dois rencontrer M. Berron à Beyrouth, et il me parlera sans doute de ses plans en ce qui concerne les Assyriens.

Pour la question médicale, le décret du 18 janvier 1936 doit être appliqué dans les Colonies françaises, mais dans

SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS

R. E. Speer

JUL 7 1936

Paris (14^e), le 29 juin 1936 193

102, BOULEVARD ARAGO

Ans. _____

Dr Robert E. SPEER
Board of Foreign Missions
156 Fifth Avenue
New York.

Cher Dr Speer,

Après avoir visité la Syrie, je puis répondre à votre lettre. J'étais moi-même assez peu au clair sur l'oeuvre de "L'Action Chrétienne en Orient", et je désirais me rendre compte sur place de sa valeur.

Il faut distinguer deux parties : 1° ce qui a été fait et ce qui se fait actuellement ; 2° les projets d'avenir.

1° - M. Berron était un jeune pasteur cultivé, distingué, qui se sentait appelé à l'oeuvre missionnaire en Orient. Pendant la Guerre il a accepté de partir pour diriger un Foyer du Soldat à Alep, au service des Unions Chrétiennes allemandes : il était alsacien, et était forcé de servir sous le drapeau allemand. Après la Guerre, ému par la misérable condition des réfugiés arméniens, il s'est consacré à cette oeuvre en Syrie, puis en France. Il a, naturellement, recouvré sa qualité de Français, et il a pu intéresser beaucoup de chrétiens en Alsace et en France, et fonder "L'Action Chrétienne en Orient" dont le budget s'élève aujourd'hui à près d'un million de francs. Il a un Comité à Strasbourg ; mais le vrai directeur et l'inspirateur est toujours M. Berron.

Il a construit à Alep une vraie station missionnaire qui est un lieu de rencontre et d'union pour les membres des Eglises arméniennes, un foyer pour tous, dont profitent aussi des Grecs orthodoxes et même des Musulmans. Sa grande ambition est d'arriver un jour à pouvoir porter l'Évangile chez les musulmans.

Il s'efforce de secourir en donnant du travail. Dans un des bâtiments (Elim) construit en 1932-33, il a installé un atelier de tissage et un magasin de vente. Plus de 150 femmes, -beaucoup de veuves chargées d'enfants- travaillent

à domicile et sont sauvées de la misère et de la prostitution.

Un office de Secours fonctionne très régulièrement, où on examine les demandes, présentées souvent par les Eglises elles-mêmes, et où on organise la visite des familles. Un local assez vaste reçoit les jeunes gens, Arméniens et autres. Il y a des conférences, des Etudes Bibliques, etc...

Un autre bâtiment abrite un Dispensaire très fréquenté. Il y a une infirmière française, et deux aides-infirmières : une Arménienne et une Syrienne.

Il y a en outre des réunions pour les enfants (180 à 200 présences), pour les jeunes filles, pour les femmes ; des Classes pour les illettrés ; une Ecole du Dimanche ; des distributions de vêtements aux familles les plus misérables.

Un troisième bâtiment est un asile pour les veuves et leurs enfants. Enfin, à quelque distance d'Alep, dans la montagne, une Colonie de Vacances est installée.

En dehors de la station, l'oeuvre de "L'Action Chrétienne en Orient" est assez étendue et variée : visites à domicile des enfants assistés, des malades ; secours accordés pour aider les familles à payer l'écolage d'environ deux cents enfants, ou les frais d'hospitalisation des malades pauvres dans les hôpitaux ; subventions accordées aux réfugiés pour leur aider à construire une maison, avec l'espoir qu'ils pourront un jour rembourser tout ou partie de la somme avancée.

L'oeuvre s'efforce de collaborer à l'action -hélas peu développée encore- des diverses Eglises, et non pas de fonder une nouvelle Eglise. Elle entretient aussi un Colporteur parmi les Musulmans.

C'est une oeuvre assez spéciale. Elle s'occupe en somme de ceux dont personne ne s'occupait, matériellement et spirituellement, dans un esprit de véritable largeur chrétienne, tout en demeurant profondément évangélique. Une Diaconesse remarquable assume la direction, avec une collaboratrice, pendant que M. Berron est en France. Mais il cherche un pasteur qui pourrait être, à Alep, le directeur permanent.

Les relations de M. Berron avec les Sociétés missionnaires Américaines, avec les Eglises protestantes Arabes,

sont excellentes ; avec l'Eglise Grecque aussi. "L'Action Chrétienne en Orient" est affiliée au "Near East Christian Council", et fera partie aussi du Comité de Liaison que je voudrais pouvoir constituer -d'accord avec vos missionnaires d'ailleurs- pour coordonner tous les efforts du Protestantisme français en Syrie.

2° - Projets d'avenir. M. Berron avait pensé à fonder une oeuvre parmi les Assyriens réfugiés, mais le moment ne semble pas encore venu. En attendant, il a fait des plans pour une Ferme, avec dispensaire, sur les bords de l'Euphrate, et il obtiendra sans doute de notre Gouvernement le terrain nécessaire. Un jeune pasteur et sa femme sont déjà arrivés à Alep pour aller prendre la direction de cette nouvelle entreprise.

M. Berron voudrait, d'accord avec les autres Oeuvres, créer à Damas un poste de pasteur-missionnaire français qui s'occuperait des Arméniens et serait un agent de liaison entre les diverses communautés protestantes. Il voudrait aussi créer un autre poste de pasteur à Alep. Je reconnais que ces deux postes seraient extrêmement nécessaires.

La situation politique, si troublée en Syrie, rend l'oeuvre missionnaire particulièrement délicate ; mais M. Berron la connaît très bien, et il est prudent. Après une enquête qui a duré plusieurs semaines, je suis arrivé à la conclusion qu'une collaboration avec "L'Action Chrétienne en Orient" doit être établie. Il y a une oeuvre de coordination générale très importante à faire : il faut unir et soutenir les anciennes Eglises protestantes, aider au réveil des Eglises grecques orthodoxes et à la formation d'un nouveau clergé, réveiller partout le zèle missionnaire. L'accueil très cordial que j'ai reçu de tous m'a fait sentir combien, en face de la menace de l'Islam, les Chrétiens dans leur ensemble regardent à nous et en particulier - aussi longtemps du moins que durera le mandat - aux protestants de France pour les entourer.

Le point faible de l'oeuvre de M. Berron est qu'elle repose presque entièrement sur lui, et que, lorsqu'on ne connaît pas la situation religieuse si complexe de la Syrie, on a quelque peine à comprendre la diversité et l'étendue de son action. Il court le danger de trop éparpiller ses forces. Mais je crois que s'il était, comme il le désire, entouré et soutenu par les autres activités protestantes françaises, ce danger pourrait être écarté.

J'ai eu le grand plaisir de rencontrer plusieurs de vos missionnaires, et de visiter leur oeuvre. C'est vraiment merveilleux de constater tout ce que les Américains ont pu faire depuis cent ans, et nous ne pouvons qu'être extrêmement reconnaissants de leur persévérante action, de leur prudence, et de l'exemple qu'ils nous ont donné.

J'espère que le Comité de notre oeuvre acceptera la proposition que je vais lui faire de s'affilier, lui aussi, au Near East Council. Nous pourrons ainsi travailler de plus près encore avec vos Oeuvres.

Veillez recevoir, cher Dr Speer, avec tous mes voeux pour votre grande tâche dans ces jours si difficiles, l'expression de mon bien fidèle et affectueux dévouement.

—) Allégat.

R. E. Speer

M. P. F. E.

TELEGRAMS: "INMISCO, KNIGHTS, LONDON"
CABLEGRAMS: "INMISCO, LONDON"

CODES:—
MISSIONS
CHINA INLAND MISSION

TELEPHONE: SLOANE 1425

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JOHN R. MOTT

EDINBURGH HOUSE

2 EATON GATE, LONDON, S.W.1

22nd April, 1936

Rev. R. E. Speer, D.D.
156, Fifth Avenue,
NEW YORK CITY. U.S.A.

My dear Speer,

When I was in Jerusalem, on my way back from India, attending the Executive Committee of the Near East Christian Council, I received from MacLennan a copy of your letter to him dated March 11th about Sadook Shimun. I spoke to Nicol about the matter and found that he had already written to you. I gather that he is satisfied as to the bona fides of this man, and his organisation, but feels also that it is a rather small show, and not able to do fully what might be done. We must of course recognise that Protestant organisations likely to tackle this Syrian question must necessarily be small.

On the general question I should be inclined to express the hope that any help that can be given should be given, simply because the transfer of these Syrians to the French mandated territory will, without question, be followed by an intensive drive of the Roman Catholic Church to win these people over. As you know, a considerable section of them, the Chaldeans, already accept the Roman obedience, and there is abundant evidence of the truth of the old maxim that France though secular at home is Jesuit abroad. The policy of the Roman Church in the Near East at the moment is, without question, to try to eat up the ancient Oriental churches.

Rev. R. E. Speer, D.D.

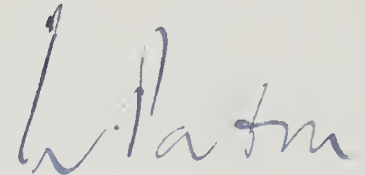
22. 4. 1936

They are bereft of their old Russian backing, while Rome has both France and Italy behind her. I have always felt that this is the real reason for the turning of the Greek Orthodox and other Eastern Churches towards the Church of England.

I got home a short time ago after a really wonderful tour, for which I can never be sufficiently grateful. It is a wonderful thing to see the Christian Movement exposed to the varied situations of the modern East, some of them I fear rather terrible. All the evidence that has come to me suggests that things are worse in both Japan and Korea than they were when I was there.

With best wishes to Mrs Speer and yourself,

Yours very sincerely,

A handwritten signature in blue ink, appearing to read "W. Paton". The signature is written in a cursive, slightly slanted style.

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Chairman: JOHN R. MOTT, 230 Park Avenue, New York City
Secretaries: J. H. OLDHAM; WILLIAM PATON, 2 Eaton Gate, London, S.W.1
A. L. WARNSHUIS, 156 Fifth Avenue, New York City

SUITE 1219
156 FIFTH AVENUE
NEW YORK, N. Y.

Ans.
CABLEGRAMS: INTMISSION, NEW YORK
MISSIONS CODE
TELEPHONE: CHelsea 3-0973

May 15, 1936

Dr. Robert E. Speer
156 Fifth Avenue
New York City

Dear Dr. Speer:

This morning I received the following letter from our London office, which refers to correspondence you and I have exchanged.

"Thank you for your letter enclosing one from Dr. Speer about the activities of l'Action Chretienne en Orient in Syria. I wrote to the Paris Mission about this. M. Allegret has just gone to Syria to look into various questions of mission comity and overlapping, and relations with the Government. He knows already of this mission and will be able to write to you and Dr. Speer further in the course of a few weeks. I have written to him as well as to M. Couve about the matter."

Yours faithfully,

A. L. Warnshuis

ALW:D

TELEPHONE
SLOANE 4028.

May 2

48, EATON PLACE,
S.W.1.

Dear Mr Sheer

I must indeed apologise for
the delay in replying to your letter -
unfortunately, it got mixed up with
various papers & so also overlooked.

The gentleman you speak of is, I
gather the Mar Shimion of Beirut.

He is the Patriarch, as well as the
temporal head, of the Assyrian
people - the League of Nations,

& various leaders of the Church over
here, whom he has been in close
touch with, can be referred to for

any further information with regard to
him. -

including the
Archbishops of
Constantinople

Dr. Acheson of Near East Relief gave me a long telephone message for you this morning (Wednesday). Dr. Acheson is sailing on Saturday for Near East and asked if you had favorable word from your inquiries concerning Sadook Shāmūr. I told him that I thought the word you had received had not thus far been too favorable.

Dr. Acheson states that Mr. Thorne is President of the Protestant Episcopal Committee to help Assyrians and he is asking Mr. Thorne to get in touch with you on the whole matter. Mr. Thorne has reported to Dr. Acheson that Mr. Sadook is in Philadelphia absolutely broke having difficulty to get bread. I believe he has contacted a Mr. ²²⁰Lambert there and Dr. Acheson gave me Mr. Sadook's address as 117 No. 18th St. - Dr. Acheson advises that Mr. Sadook go back to where he came from. I told him that you had urged him to do this. Dr. Acheson says of course one way to help in this accomplishment is to call attention to his presence here of the Immigration authorities

20 E. ...
R. Y. ...

The address
visited the
Mr. Thorne
Office ...
11/13/11

Dr. Acheson asks me to pass on to you the following:

1. The Near East Relief position is that with what information they have now they cannot endorse Mr. Sadook Shāmūr, because he is not going to do anything for the refugees but is going to try to start a school.
2. That the French would probably not allow the school to be started.

Dr. Acheson added that if you found that help should be given Mr. Sadook in his undertaking for the Assyrians that he would follow in your lead.

REV. ARTH. M. KUEHNERT, *Chairman*,
8616 Church Blvd., St. Louis, Mo.

REV. P. H. F. LIST, *Recording Secretary*,
3340 Norma Court, St. Louis, Mo.

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MR. H. F. VOERTMANN, *Financial Secretary*,
6220 Walsh St., St. Louis, Mo.

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of

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FEB 2 - 1937

Ans. _____

January 29, 1937

73

Dr. Robert E. Speer
25 East 22nd Street
New York, New York

Dear Dr. Speer:

Dr. F. M. Potter was kind enough to inform me that you are acquainted with Mr. Sadook de Mar Shimun who is right now seeking in Chicago financial and spiritual help for the persecuted Assyrians in Iraq and in Syria.

As you may be aware, he carries letters of recommendation from various people in Europe.

Since you are fully informed on the situation obtaining in Iraq and in Syria, and may have had some dealings with Mr. Sadook de Mar Shimun, I am wondering whether you would be kind enough to write me:

1. Whether there is a group of Protestants (Evangelical) Assyrians either in Iraq or in Syria that does not have pastoral or missionary care, a group that must necessarily perish spiritually unless it receives help from the States.
2. Whether Mr. Sadook de Mar Shimun is an altogether trustworthy man--not a self-seeker--and represents a group of evangelicals that manifestly needs Western missionaries' help.

Desirable as it may seem to be to provide for the physical needs of the persecuted Assyrians, I am not interested in that question right now. It is the spiritual needs of the people which I am trying to fix. I shall be sincerely thankful to you for any help you may be able to give me in this matter. For your convenience I am enclosing a self-addressed air mail cover.

Cordially yours,

FB:NL

Frederick Brand

SYRIA MISSION

of
The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.

OFFICE OF
EXECUTIVE COMMITTEE
and
SECRETARY

BEIRUT March 21, 1936.

Dr. Robert E. Speer
156 5th Avenue
New York City.

Dear Dr. Speer,

In my letter to you the other day I made no reference to one or two other matters contained in your letter of February 25th.

It was fine to have that word about Dr. McAfee, and we are all glad that he is being obedient and conserving his strength. When Dr. Detweiler was here, we were a little disturbed that Dr. McAfee was going to attempt the presentation of the work to the General Assembly. One can readily understand why he should wish to do so, and if he is running no risk by doing so it is most appropriate, but it would be too bad if the strain were too much and he should have a set back. Please give him my very best regards and also to Mrs. McAfee.

I notice your reference to the letter which you have received from a certain Paul Youl. I know nothing about the writer of this letter, but I am afraid he has some foundation for what he writes about our friend in Zahleh. The attitude of Melik Khalil has never been very pleasing, but I have not blamed him for it particularly because of the deteriorating effect of their long refugee experience after the war. His son-in-law Schayine seems, however, to be a man of very little principle. He finds it entirely too easy to make capital of the fact that he has attempted to run a school for the Assyrian children in Zahleh. He has spent a considerable time on two occasions in England where he evidently secured the sympathy of some people who gave to him rather generously. As far as I know there has never been an account of these funds, but his whole attitude indicated that there was no distinction in his mind between what he used for himself and what he used for the school. Our latest experience with him was when he was taken with a light case of tuberculosis and applied for admission to the Hamlin Memorial Sanatorium. He could have gone in for nothing, or for very small fees provided he would go into one of the wards. He would not hear of this and insisted that he take a second class bed. Naturally the Sanatorium does not make any concession to a person who feels that he can afford a first or second class accommodation; so Schayine ran up a heavy bill paying a little and saying that as soon as he received his remittance from England he would pay the rest. He was cured and left the Sanatorium, and since then has made another visit to England in the interest of the school, but none of this bill has been paid. I do not know anything about the son Nathan, nor do I know that they have been raising money and receiving clothing of late, but I have no reason to doubt it. Of course this is aside from any estimate of the motive in Paul Youl in making the matter known to Dr. Kellar, but I have made a practice of refusing help to that little group for the last three years.

I am attaching a furlough blank for W. G. Greenslade, who with Mrs. Greenslade and their two children will be leaving here about July 1st. for furlough after eight of service. Mr. Greenslade will be sending in his study furlough blank to the committee in the near future.

Dr. Robert E. Speer,

I am preparing a full account of the dedication last Friday in Tripoli of the beautiful children's ward which has been arranged as a memorial for Barbara. I wish you and Mrs. Speer could have been present to rejoice in the simplicity and sincerity of the simple service of dedication. Several of Barbara's associates in different phases of her work there spoke briefly in the little chapel, and then we went up to the ward where Dr. Dorman, who has known her from the time he pulled her through a dangerous baby illness, spoke beautifully about the nursing profession and its completion in the religious motive; and Mr. Erdman, our senior missionary now, who had baptized Barbara, offered a beautiful prayer of dedication. Some of the Arabic speeches do not lend themselves to translation because of the different standards of appropriateness in the form of expression as between Arabic and English, but I am translating as faithfully as possible, and these simple addresses at least show the genuine appreciation that her colleagues had for her and her work.

It was a very happy occasion, and there was no sense of despair or defeat, but only of glad continuance of her service.

Very sincerely yours,



James H. Nicol
Secretary.

JHN.NA

Enc. 1.

P.S. I don't suppose I can stop you in your determination to "doctor" me in the Mission letters, but I really don't care for it. The folks here still think, I suppose, that it is only an American idiomatic custom with no basis in fact, and I am still rejoicing in the names of "Mester" + "Major", both of which are functional in their meaning!
Jim.

R. E. Speer

S. M. Zwemer

AFT

THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

Ans.

SAMUEL M. ZWEMER
48 MERCER STREET

April 13, 1936

My dear Robert:

I have your letter of April 8th inquiring regarding Mr. Sadook. I have also received a letter from my friend Mr. P. Berron to which I have not yet replied, because I was expecting a visit from Mr. Sadook.

When I was in Europe three years ago, I spoke for the Mission at Strausburg. It is a small group of French-German Protestants, who had connection with the Orient during the War and for continued relief work.

They publish a little magazine. If I can find a copy I will forward it to you. Pastor Berron himself is reliable but I have great doubt whether the request for aid should meet with any response from us on this side. As you write, the trustworthiness and reliability of these groups has not been remarkable.

With kindest regards.

Faithfully yours,

S. M. Zwemer

Dr. Robert E. Speer
Board of Foreign Missions
156 Fifth Avenue
New York, N. Y.

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SUITE 1219
156 FIFTH AVENUE
NEW YORK, N. Y.

CABLEGRAMS: INTMISSION, NEW YORK
MISSIONS CODE
TELEPHONE: CHELSEA 3-0973

April 22, 1936

Dr. Robert E. Speer
Building

Dear Dr. Speer:

I return herewith the letters that you have let me read which refer to the Action Chretienne en Orient. I am asking our London office to follow up this correspondence and to try to obtain additional information regarding this society. I do not know whether the newly organized committee in Paris is really functioning as yet and so I have suggested that they obtain the advice of others if this committee is not ready to act.

I appreciate what you have written about Professor Addison's manuscript and I am trying to find either some publisher or otherwise some capital funds that will enable us to publish this book.

In accordance with your request we have sent such information as we have regarding the movement among the depressed classes in India to Mr. J. C. Cotrel.

Yours faithfully,

A. L. Warnshuis

ALW:D

Adolf Keller

FILED
APR 17 1936
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EUROPÄISCHE ZENTRALSTELLE FÜR KIRCHLICHE HILFSAKTIONEN
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Vizepräsident : D. Alfred Jörgensen, Kopenhagen
Generalsekretär : Prof. D. Adolf Keller, D. D. Genève

GENÈVE, le .. March 24th 1936
1, Rue des Photographes (Case 22, Eaux-Vives)
Tél. 54.350

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Rev. Dr. Charles Macfarland, New York
Rev. Dr. Cochran, Paris
Bischof D. Heckel, Berlin
Dr. A. G. Sleep, London } Evang.
Mr. Harry Jeffs, London } Continental Society
Principal P. Gibsan, Cambridge
Dr. Macdonald Webster, Edinburgh
Rev. W. H. Homilton, M. A. Gen. Sec. of the
General Presbyterian Alliance, Edinburgh
Rev. W. T. Elmslie, London
Prof. D. Eb. Vischer, Basel
Bishop Laimaranta, Helsingfors
M. le pasteur Boegner, Président de la Fédération
Protestante de France, Paris
Prof. Dr. F. Böhl, Leiden
Prof. Dr. J. A. Cromer, Bilthoven (Holland)
Pastor L. Koren, Oslo
Bischof D. Bursche, Präsident des Rates der
polnischen Kirchen, Warschau
Generalsekretär K. G. Fellenius, Stockholm
Propst Dr. Lars Wollmer, Lund
Bischof Dr. Nuelsen, Zurich
Senior Saucel, Prös. des Kirchenbundes, Prag
Colonel M. Souter, Sec. of the Internat. Prof.
Loan Association, Genève
Amerik. Sekretörin : Miss Froendt, New York

Dr. Rob. E. Speer
The Board of Foreign Missions
156 Fifth Avenue
New York

My dear Dr. Speer,

In answer to your letter of March 11th I do not know Mr. Sadook Shimun, but I know Mr. Berron, recommending him, very well. This concerns the evangelical action in the French mandate of Syria.

We formed five or six years ago an Assyrian Sub-Committee connected with our own Office which is in connection with Mr. Berron. It will probably be enlarged into an international one as the League of Nations is appealing to private organisations for raising the lacking sum for establishing the Assyrians from Irak in the region not only of the Khabur but of the upper Ghab. I am sending you a brochure published by the League of Nations.

The League sent me one of their officers to discuss with them an appeal to be made to the Churches. I told them that a general appeal to raise the necessary sum for settling the Assyrians would not have much effect, as the League and the governments have already secured 72 millions of French francs for this settling. The only thing we could contemplate was the erection of a little Church in the new colony and this would have to be considered by our Committee.

The settling is one thing, and the individual appeals of needy Assyrians another one. We had too many of these travelling Assyrians whom we could not trust. Sadook Shimun may be an exception. Nevertheless, we believe doing ourselves a bit of relief work for the Assyrians on the Lebanon that the main efforts should now be concentrated in helping :

- a) the needy Assyrians on the Khabur,
- b) in preparing that constructive work which is undertaken by the League of Nations on the Ghab.

Bank : Schweiz, Kreditanstalt Zürich
Postscheck : VIII 9733, Zürich
l. 5586. Genf

Telegramm = und Kabeladresse :
"Kirchenbund, Genf"

We raised about Frs. 12'000.- for Assyrian relief these last years and are therefore also in a position to send collected money where it should go.

Thank you so much for what you write me about Mr. Waker. As I wrote you my son is making a fresh start and has my confidence. Thank you for all your good help.

Yours very sincerely

Abel Kell

Did you hear of "the Evangelical action in Eastern Europe" trying to build up a Slav Ukrainian Seminary in Kehl with Zich, Tarnawski and Crath as heads. You know Crath whom we do not trust, Tarnawski is an Ukrainian supported formerly by the Geneva meeting held in Holland who was now against him and Zich seems to be entirely untrustworthy, The Basle Mission and the Ev. Bishop of Baden are warning. These "leaders" of that Seminary are accusing Russia, Central Bureau and everybody.

Adolf Keller

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APR 18 1936
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OFFICE CENTRAL D'ENTR'AIDE DES EGLISES
EUROPÄISCHE ZENTRALSTELLE FÜR KIRCHLICHE HILFSAKTIONEN
EUROPEAN CENTRAL OFFICE FOR INTER-CHURCH AID
IN VERBINDUNG MIT DEM FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

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GENÈVE, le March 24th 1936
1, Rue des Photographes (Case 22, Eaux-Vives)
Tél. 54.350

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Leban Association, Genève
Amerik. Sekretärin: Miss Fraendt, New York

Dr. Rob. E. Speer
The Board of Foreign Missions
156 Fifth Avenue
New York

My dear Dr. Speer,

In answer to your letter of March 11th I do not know Mr. Sadook Shimun, but I know Mr. Berron, recommending him, very well. This concerns the evangelical action in the French mandate of Syria.

We formed five or six years ago an Assyrian Sub-Committee connected with our own Office which is in connection with Mr. Berron. It will probably be enlarged into an international one as the League of Nations is appealing to private organisations for raising the lacking sum for establishing the Assyrians from Irak in the region not only of the Khabur but of the upper Ghab. I am sending you a brochure published by the League of Nations.

The League sent me one of their officers to discuss with them an appeal to be made to the Churches. I told them that a general appeal to raise the necessary sum for settling the Assyrians would not have much effect, as the League and the governments have already secured 72 millions of French francs for this settling. The only thing we could contemplate was the erection of a little Church in the new colony and this would have to be considered by our Committee.

The settling is one thing, and the individual appeals of needy Assyrians another one. We had too many of these travelling Assyrians whom we could not trust. Sadook Shimun may be an exception. Nevertheless, we believe doing ourselves a bit of relief work for the Assyrians on the Lebanon that the main efforts should now be concentrated in helping :

- a) the needy Assyrians on the Khabur,
- b) in preparing that constructive work which is undertaken by the League of Nations on the Ghab.

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Chèques Postaux Paris 529-85

Paris, March 19th, 1936.

The Rev. Robert S. SPEER, D.D.,
Board of Foreign Missions of the
Presbyterian Church in the U.S.A.,
156, Fifth Avenue, NEW-YORK

Dear Dr. Speer,

With reference to your letter of March 11th, concerning Mr. Sadook de MAR SHIMUN, who has been introduced to you by a letter from Rev. Paul BERRON, I am glad to say that the latter is in every way our best authority concerning general work and problems of the present time in Syria under French mandate.

Pastor BERRON was already responsible for a missionary and medical work, mostly among the Armenians in Syria, before the war, with the support of Christians in Germany, Switzerland, Holland and the Scandinavian countries. When Syria was put under French mandate, as well as Palestine under British mandate, he found support in French-speaking France. He had further to cope with the distressing case of all the Armenians who had been driven out of Cilicia by the Turks, while the French forces themselves had to put an end to their occupation under treaty of that land. French Syria became the only refuge for Armenians, and Palestine for Jews, with the ensuing economic and political difficulties, these overflowing refugees becoming obnoxious to the natives of Arabic language and religion. Threatened slaughters in the hands of these Turks and Arabs were barely prevented in Syria, and actually happened in Palestine.

In addition to this, Assyrian Christians in the Mossul region of Irak, when the British mandate came to an end, were slaughtered by half-regular forces, and found their only refuge in Syria under French mandate. Additional burden and entanglements to our authorities, confronted with

nationalist claims fostered from Cairo and Damascus. The League of Nations became interested in the case of these Assyrians, but, it seems, with little avail.

Mr. Sadook de MAR SHIMUN, who is a cultured man, is well qualified to speak on behalf of his fellow refugees. Mr. BERRON knows better than anyone else how to discriminate between reliable Armenians or Assyrians and the others. We possess here an official black-list of so-called Assyrian priests. In one of his letters to me, Mr. BERRON wrote:

"I have been following up that man for nearly a year; I can testify that he is perhaps the best representative of the Assyrian nation whom I ever met. He is cultured, earnest; his intellectual and moral standing is obvious. He would be a useful and safe factor among the Assyrians".

He is a teacher; he has a family: his wife and two children. His personal tragedy is that, on account of a slight infringement of measures tending to segregate the Assyrian refugees, he is not presently allowed to remain in Syria and to join his wife and children.

If it were not for the recent troubles in that country, we believe that we could have obtained amnesty for him; the only way he has is to make himself helpful to his own people in France and other friendly countries. I have been means of introducing him in London to Dr. GARVIE, who asked a fuller statement on that man. He has been pleased with him; his knowledge of English makes him serviceable in English-speaking countries. Our Christian friends there have ever been willing to take their share of the heavy responsibilities of the French Protestants in our Colonies and countries under French mandate.

You may know that in addition to the "Action Chrétienne en Orient" we are maintaining in Beyrouth a very important educational and medical work: "Oeuvres Protestantes Françaises de Syrie et du Liban".

Very cordially yours,

Shoued.

I enclose a copy of the periodical which has been issued for the last 12 years by L'Action Chrétienne en Orient; you may see there that the Refugee and Armenian problem is an acute one in France also: we do not close, or cannot close the door to refugees from all sides, and the we do not know what to do with them, and simply how to feed them. I also enclose a leaflet from our Oeuvres protestantes françaises de Syrie et du Liban.

(Both documents sent under another cover)

Removed from file of
personal correspondence

Confidential

Tabriz, Iran, Feb. 8, 1947

Dr. J. L. Dodds, Secty.,
Presby. Bd. Foreign Missions,
156 Fifth Ave., New York City.

Dear Leroy,

During the past weeks several very urgent telegrams came from Rezaieh speaking of the urgent need for help for the inhabitants of looted villages. At the same time a cablegram was sent by three of the Protestant Assyrians in Rezaieh direct to Rev. Haidow Ablahat in Chicago appealing for help. The Turlock (Calif) Sewing Society had previously, without reference to the present situation, sent \$250 for "the needy of Rezaieh", and this was immediately sent to Rezaieh and distributed by a Committee there.

The local Evangelistic Committee and the Members of Tabriz Station requested Rev. Stephen Khoobyar and me to make a trip of investigation, which we did as early as possible. Our first attempt was in my car January 22, but the snow drifts on the Marand Pass were so deep that we had to turn back. We then left by the next train, January 24 to Sheriff Khaneh and crossed the Lake by boat.

Immediately on our return we prepared a report to our Station and Church, copy of which I enclose; and a cablegram to the Board, which I asked the American Consul to send for me. Before sending the cablegram Khoobyar and I presented it to Tabriz Station, and the Station approved it. I have made quite a few copies of it and am sending one to each of our Station centers in Iran, to several Assyrian groups in America, and to a number of individuals in America. You will note that our report says "we are appealing to the Presbyterian Board of Foreign Missions to find a way to respond to this need." You may wish to endorse the appeal and publicize it for special contributions, or you may find it possible to apply Restoration Funds or other funds in hand for the purpose, or you may wish to appeal to the Red Cross or other organization, or handle it in still some other way.

The cablegram which I asked the American Consul to transmit was intended 1) to let you know that we had visited the scene of the disaster; 2) to give you, without delay, a general picture of the need; and 3) to raise with you the question of the future of this people. The rough estimate made by Khoobyar and myself of \$50,000 needed now, may have to be revised when a house to house tabulation is made. In naming this figure we have taken into account only the barest needs of food and clothing to keep people from starving and from succumbing to the cold during the severest part of the Winter, until about March 21. We have also felt that the Assyrian communities in the USA would be generous in their response if acquainted with the situation at once -- 20 Christian villages looted, involving roughly 5000 persons (mostly Assyrians, but some Armenians), persons, many of whom were once well-to-do but now, robbed of their stores and supplies and of their animals as a source of income, are without so much as a quilt or a change of clothing.

As to what will become of this people after this Winter, I have added the confidential item that the only adequate and permanent solution would be to take this small minority group to another country. In making this suggestion we are keenly aware of the almost insurmountable difficulties in the way of carrying out such a suggestion, but we have felt that to say anything less would be unrealistic and lacking in frankness.

The first difficulty is how to explain to outsiders that Assyrian s can no longer live here. Responsible persons in Iran give the American Government credit for the return of Azerbaijan to Iran; and for Americans now to suggest that a minority group in Azerbaijan can no longer live in it requires an explanation that it is not easy to give to persons who have never lived here. The Assyrian people do not have and never have had the same rights of citizenship that the Moslem population has. They have always been looked upon as semi-foreigners, and that in turn has created in them an easily understandable psychological attitude. When the "democratic" movement got under way in Azerbaijan under the egis of Russia, Moslems and Christians alike joined the movement, some by conviction, some under pressure. The name "democratic" deceived many, and they thought they were choosing between the tyranny of the upper classes on the one hand, and a government of the people and for the people on the other hand. It is easy to understand that the Christian peoples especially were ready to favor a "democracy" under the protection of a non-Moslem nation. Then when the situation changed, the Christians turned in their arms to the Central Government authorities, and the same Moslems who had been fellow democrats with Christians took up arms against them. And so the feeling between the two races has developed to an intensity that I have not seen before. We believe the statement of an influential Moslem in the city of Rezaieh represents the opinion of many other Moslems as well as Christians, when he said to us in the course of a call, "I believe we Moslems and Christians cannot live together any longer; one or the other must go."

A second difficulty is how to present the problem to the Iranian authorities in a way to secure their cooperation. Should the suggestion be made to them and then not be carried out the lot of the Christians would probably be more unfortunate than ever. The Civil Governor in Rezaieh, upon whom we called before we had visited any of the villages, flatly denied that any villages had been looted. If his denial of plain facts represents the attitude of the Central Government one could not expect cooperation from it, and the Moslem populace would take its cue from that. But we found the military authorities much more realistic. However, they, too, seemed to be more or less under the influence of a group of reactionary local advisors when we first arrived. Later we noticed a definite sensitiveness to world opinion and especially to American opinion on the part of the commanding officers.

One of the greatest difficulties for the Assyrians will be to find a country willing to receive them. Living in countries where they are treated as equals they make very good, industrious and loyal citizens -- witness the thousands who have immigrated to America during the last half century, and made good. Those left in Iran are for the most part farmers. Is there not some country -- U. S. or some other country -- that would be glad to have this people to work their lands?

And after every other obstacle is overcome, there will still be the

problem of turning their real estate holdings into cash; the expense of their transportation; and the rehabilitation problem while they are getting settled in the new home.

But on the other hand:

1) The Assyrians themselves are begging for it. The speech of the woman quoted in our report was what we heard again and again, from individuals and from groups, "Take us away from here; we'll go anywhere you take us, only, away from this environment." Some even said outright, "Why waste your money to feed and clothe us; we'll lose everything again. Apply what you have to moving us away."

2) The Christian religious leaders are a unit in asking it. A group of Protestant preachers, elders and business men in the city waited on us to urge us to try to get the nation away. We dared not do more than point out to them the difficulties in the way of such a plan and urge them not to let it be known to their neighbors that they had even made such a suggestion; but secretly in our hearts we prayed that a way might be found to do it. The Catholic priests are of the same opinion as the Protestant clergymen.

3) The Papal representative shares the conviction that the people should be moved out of this country. Mgr. Paul Pappalardo, Charge' d'Affaires A.I. du Saint-Siege. came from Teheran expressly to see this situation, and his visit occurred while we were there. He was there only three days and four nights, but the Catholic priests in the area have been around among the villages and were able to give him accurate information. He invited us to call on him at the Catholic Mission, and on arrival we found his purpose was a conference. Beside himself there was Mons. Franssen, head of the Catholic Mission in Rezaieh (who has been in Azerbaijan nearly as long as I have), Mons. Le Cunuder, head of the Catholic Mission in Tabriz, Mons. James de Coquet, correspondent for the Paris newspaper Le Figaro, two local Catholic priests, a local Armenian priest and ourselves. Mons. Pappalardo was business-like and direct and got all to cooperate in the discussions. It was he who first mentioned in the conference the oft-repeated suggestion of removing the people and he asked my opinion. Again I said that I hesitated to stir up the hopes that even a discussion of the question in that group would arouse, much as I wished such a solution were possible. There is no doubt that every one in that room thought the most desirable solution and the only permanent solution was that. I felt that Mons. Pappalardo was determined when he returned to Teheran to take steps in that direction. The conference lasted two hours, and it was this group that made up the list of 20 villages known to have been plundered.

4) It is not out of the realm of possibility that the Iranian Government might cooperate in such a move. The movement of Armenians to Russia seems to have the sanction and cooperation of the Iranian Government. As the Russian Government authorizes groups of Armenians to enter Russia, the Iranian Government takes up their citizenship papers and gives them temporary passports to leave Iran and cross the Russian border. But there are Assyrians to my knowledge who have quota numbers to enter America and have been trying unsuccessfully for months and even years to get Iranian passports. Proper diplomatic contacts might even now ease this problem for those able to migrate at their own expense.

5) The vineyards and farms that the people would be leaving behind would be among the most productive in all Iran, and most of the village houses are still in good condition except for the loss of doors and windows. Moslem village-owners and neighboring peasants would be more than glad to take them over, but naturally in such a situation they would expect to get them very cheap or without reimbursement at all. We are informed there is an American Economic Commission negotiating a loan to Iran of very large proportions. I do not know accurately the main purpose of the proposed loan, but might not the Iranian Government be induced to use a part of it to buy Assyrian vineyards and farms either as a real-estate project, or as a Government operated agricultural project on the plain that is known as "The Garden Spot of Iran", Rezaieh?

The Congregational Board and the Presbyterian Board have been interested in the Assyrian people for 112 years, and in this time outstanding leaders of the people have cooperated with the American Missions in the presentation of the Gospel message to the non-Christians. In this hour of need I feel the Presbyterian Board owes it to them and to itself not to pass by on the other side, but to be the Good Samaritan to a wounded and helpless minority group. Are there not some Christian industrialists in America who could and would make use of this agricultural people in some project like the Seabrook Farms in Bridgeton, New Jersey? Are there not some representatives of the American people in Congress in whose veins flows the blood of the early pilgrims and puritans, who will make the immigration of a persecuted Christian people easy? Would it be impossible for our State Department to authorize its ambassadorial and other representatives in Iran to open negotiations for such a move?

Very sincerely yours,

Hugo A. Muller

Dear Dr. Speer,

Knowing that you have always been interested in the Assyrian people I am sending you a copy of this confidential letter.

Sincerely yours

Hugo.

Miller 4190 A
Khrushchev

Feb. 4, 1947

Report to the Protestant Church
and the American Mission
in Isbriz.

Our trip of investigation took 10 days, of which seven and a half days were spent in Mezaleh and the surrounding villages. We visited 14 villages on the Hazlu River, the City River and the Saranduz River, conferred with the civil Governor and with the military authorities and talked with many Moslem and Christian leaders, and Moslem and Christian peasants.

Ten of the 14 villages we visited had been looted, some wholly, some partially. In every one we saw practically the same picture -- doorless and windowless houses, rooms emptied of everything of value, floors littered with broken jars, papers and miscellany, stables without animals, families huddled together, several to a house, sitting around a "kursi" to keep warm by day, and sleeping all in one room at night, and in constant fear of renewed visitations. The looted homes are altogether those of Armenian and Assyrian Christians. But again and again we were told of Moslems who disapproved of the deeds of their co-religionists, and who themselves gave asylum and protection to fleeing Christians.

Charbash, hardly a mile from the city, is a completely deserted village. Following World War I we saw this same village as a complete wreck, even roofs gone, and jagged walls raising appealing hands to Heaven. Heaven answered those appeals by giving courage to the villagers to begin again from the bottom, and by rewarding their efforts. Less than two years ago we were guests in these rebuilt and reequipped homes. The village had again become prosperous and wealthy. But now there is not a soul in it; vandals have not only plundered the village of everything removable, but they have left the floors strewn with broken window panes and the partition walls ruthlessly smashed in. The Protestant Church in Charbash was completely looted.

Busear (of Babaganja) is another village entirely abandoned. It was, indeed, a scene of desolation, for even the frames had been torn out and carried off along with the doors and windows. Every house was a gaping ghost.

Gulpashan was a large village, and prosperous. Every house was looted but two. These two had been protected by Moslems. We asked one of these protectors how he managed to keep off the overwhelming herds. His answer was prompt; with a sly smile he said, "I told them to go away and loot elsewhere, for I was looting this place myself". We were taken to a little hallway in a second story to see the only Christian who stayed through the plundering, a woman sitting in a corner on the floor on a cushion of dry grass, warming herself by a brazier of coals. Leaning against the wall on either side of her were two rudely constructed crutches. She told us her story. Every able bodied person had fled; she with her broken leg was left alone and helpless. When everything else had been snatched from the house the merciless robbers stripped her clothing off her, and then pulled the mattress out from under her, leaving her lying on the bare floor, and, in the process, breaking her partially knitted bone afresh. She told us she was alone and in that condition for five days, and without food. In Gulpashan the Catholic Church was looted of all its equipment, and the Nestorian Church partially emptied.

Dizatika is a large village of mixed population. We entered it by the Moslem section, and, seeing only normal village conditions in this section, we asked where the plundered houses were. They denied that any houses had been plundered, so we proceeded through the narrow village streets, with a steadily increasing number of Assyrians following in our wake. These, too, were at first afraid to point out their looted dwellings to us, but later one of the women surprised us by speaking out in English and telling the same sad story we had heard in so many other villages. She was an alumna of Fiske Seminary, of the Class of 1907. Later another alumna, Class of 1928, timidly made herself known to us. (A postscript came two days later in the form of a report that the first named alumna had to flee and take refuge in another village.) Two homes in Dizatika had been wilfully burned, one a large two-story building with its out-houses, the home of a wealthy Armenian; the other the humble home of an Assyrian widow.

In the village of Shanakee a barn recently set afire (more than a month after the days of unrestrained looting) was still smoking when we were there. We felt like looters ourselves when we sat down to the noonday meal which these generous hearted villagers had prepared for us out of their scant remains. One family supplied some fresh fish, another a chicken, and these were hastily cooked and placed before us with thin sheets of native bread and grape syrup found from somewhere. Their hospitality was touching.

Kakhehivan Tapa is a large Armenian village. Here we were told a story of the more "polite" looting that we were to hear from other villages, too. With a short warning of what was ahead they carried some of their possessions and supplies to the safety of a neighboring Moslem village. These Moslem neighbors even helped them in their moving process, and then fed and sheltered them for six days. When the Kakhehivan Tapa people felt it safe to return to their homes they were able to take back some of their things which they had saved, but the rest was retained by their "protectors", and it was still a question when we were there whether they would ever be returned.

Mushawa was one of the heaviest looters for it is an extensive village of industrious farmers. One house we visited was particularly well built and showed evidence of a luxury usually reserved for city homes. Some pieces of furniture had been broken and left, the upholstering was ripped off of over-stuffed chairs and the bare chairs left helter-skelter in the room. Fellow-villagers told us the looters had made away with 200,000 Rials worth of household effects and 100,000 Rials in cash from this one house. We were later shown a large rug, stolen from this home, which had been recovered and brought back. It was a rug that would have sold for \$2000 in America, and it was only one of a number from this same home. Going from house to house we were shown stables built to accommodate from 10 to 12 animals, now empty. The Nestorian Church in Mushawa is an unusually large and substantial structure, built in 1914 by the people of that village without any outside help whatsoever. It is said to have been beautifully equipped, but now it stands an empty and unadorned building.

In all this sad story there are outstanding examples of courage and helpfulness on the part of well-disposed Moslems. Ada is a case in point. An influential Moslem of a nearby village owed his life to the intervention of a family in the Christian village of Ada during the Kurdish disturbances

of 1942. When the clouds lowered over Christian villages in mid-December 1946 this man was prepared to risk his life and his son's life to repay a debt of gratitude. He moved into the Christian village determined to prevent looting. But the night of Thursday, December 19, the village was so overrun with armed plunderers that he was helpless. That night he and his son mounted their horses and rode 14 miles to the City for help, and the next morning arrived back in the village with a truck-load of soldiers. Twenty-five to thirty houses were looted, but he had saved the day for the greater part of the village. The soldiers stayed only a short time, but from that day to this he has had his protecting eye on that village day and night. His son and three other armed civilians (Moslems), with the backing of the military authorities, were still guarding Ada when we spent the night of January 29 there. The peasants of Ada were eloquent in their praise of this Moslem, and of a still more influential Moslem who has been cooperating with him in his efforts. When we added our thanks to those of the villagers these benefactors answered simply, "We have done no more than it was our duty to do."

Begala is a similar case. It has remained undamaged during these troublous days, and the people give the credit to a sayid in a neighboring village. He placed himself between the village and the looters. His threat to defend the village with his life if necessary won the day for Begala, for the person of a sayid is sacred. We made a special trip to Sadaga, the village where this sayid lives, to express to him our appreciation of his high sense of duty. The humility and pleasure he showed in having had this opportunity to serve humanity cheered our hearts.

In the village of Chargeoshe, which suffered a partial looting, the peasants brought to us two Moslems who were fellow-villagers, and told us how they had protected the household goods of Christians by allowing them to be stored in their houses; and they added that one of the two had, as a result, been looted of some of his own things.

Through the intervention of friendly Moslems and the help of soldiers of the Central Government the large and prosperous village of Geoptana was saved, and the grateful villagers promptly expressed their thanks in telegrams direct to the Shah and the Prime Minister.

Ardehai was saved, but at a price. Armed men from a neighboring Moslem village agreed to protect the Christian village if 6000 Rials were paid over to them at once. The deal was made, the sum hastily collected and paid, and nothing happened that night. The second night the price was one cow or buffalo from every family -- 50 head of cattle. This, too, was agreed to; the cattle were collected and turned over, and that night again the village was not otherwise annoyed. The third night a similar demand was made and the helpless peasants could do nothing but agree; but in the nick of time a truck load of soldiers of the Central Government arrived, and the village was freed. It has to the present remained quiet.

Girdabad is owned by a Moslem who did all in his power, risking his life, to maintain order in the whole Resaich Plain. The peasants of this village are Armenians, and their houses were undisturbed.

We have but skimmed over the story of what looks like the last flicker of a heroic people. The Assyrians have been an agricultural people, living in an area blessed of God with fertile soil and abundant water, but

curse of man with oft-repeated scenes of war, plunder, murder and rape. There are probably less than 10,000 of them left in the Rezaieh area, and they are now discouraged as they have seldom been in their 18-century-long history as a Christian people. During the last half-century great numbers of this minority group have migrated to other countries; and thousands of them are now in the United States, industrious and respected citizens, active in agriculture, in business, and in the trades and professions. Even in Iran there is a high percentage of literacy among the Assyrians. We were touched by the quiet request for help from a once wealthy man, who is now practically penniless. One of his sons is well along in his medical course, another is to finish his course in dentistry this year. The father, robbed of his wealth, is no longer able to send them the help he has been sending, and he asked whether we had any solution for his problem.

As we moved around among this disillusioned group, hungry, as they were, ill-clad and cold, without the comfort of a home or even a bed, with the savings of a life time gone, we were impressed with the fact that very few asked for food or clothing. But the impassioned speech of a woman in Iriana, the very first village we visited, was what we heard everywhere we went. "Take us out of this environment", she begged, "we'll go anywhere you send us. We care nothing for the material things we've lost; let them go. We have lost what we can't tell you. Only take us where we can make a new start and live, where the fruit of our labor will not be the prey of plunderers."

Whatever the future of this people may be, we are appealing to the Presbyterian Board of Foreign Missions to find a way to respond to this need of the present. Fifty Thousand Dollars sent immediately will help save the lives of 5,000 affected persons through the rigors of this winter. The Protestant Church in Tabriz has already contributed generously, as have also Protestants, Catholics and Nestorians in other parts of Iran.

You sent us to Rezaieh to learn the true situation and to estimate the need. We have tried to err on the side of under-statement rather than exaggeration, and we trust our appeal will be heard.

Respectfully submitted,

Tabriz, Iran
February 4, 1947.

Stephen G. Khoobyar

Hugo A. Muller